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THIRTEENTH SESSION  
OF THE  
National Conference of Catholic Charities

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PROCEEDINGS

PUBLISHED BY DIRECTION OF

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Conference

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SEPTEMBER 4-8, 1927

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LOS ANGELES, CALIFORNIA



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# PROCEEDINGS

OF THE

THIRTEENTH SESSION OF THE

## National Conference of Catholic Charities

HELD AT

Los Angeles, California

September 4-8, 1927

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### PART I

#### PROCEEDINGS IN GENERAL MEETINGS

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##### OPENING MASS

The Conference was formally opened on Sunday, September 4, at 10.30 a. m., with Solemn Pontifical High Mass celebrated by Most Rev. Edward J. Hanna, D. D., Archbishop of San Francisco, at St. Vibiana's Cathedral. The sermon was preached by Most Rev. Edward D. Howard, D. D., Archbishop of Oregon City.



## SERMON

MOST REV. EDWARD D. HOWARD, D. D., *Archbishop of Oregon City*

"Love one another as I have loved you." These words of our Divine Savior gave to the world a new law—the law of love. "Greater love than this no man hath than that he lay down his life for his friend," but Christ gave His life for us. This is Christian charity—a virtue which came into the world with Christ. In the Pagan nations of old men looked out for their own interests and perhaps, also, for the needs of those who were directly dependent on them. But with the needs of the poor, the sick, and the afflicted in general they were not concerned. Charity in the Christian sense of the word was beyond their comprehension.

The life and teaching of Christ gave to the world a new motive, a divine measure of man's love for his fellow men. Through Christ charity took on a divine character, a new energy and a world-wide scope. The model of charity workers of any kind must then be Christ. In fact He expressly appoints His followers of every age to His ministry of charity, and He points out the poor, the sick and the afflicted as His successors to our charity when He says, "I was hungry and you gave Me to eat, naked and you clothed Me, sick and in prison and you visited Me. As long as you did it to one of these, the least of my brethren you did it to me."

Every Christian then who takes his religion seriously must feel the obligation of striving to follow the injunction of the Divine Master to labor for the spread of Christian charity by modeling his life after the life and teaching of Him who said: "Love one another," and whose life was a noble example of the doctrine that He taught. Going back in history as far as we may, we search in vain for another whose life was a perfect example of the doctrines he taught. Moses strove to keep alive within the hearts of the chosen people faith in God and yet he himself mistrusted that God. David sang divinely but alas could not live

as he sang. Isaiah, the grandest, the noblest, the holiest of prophets, confessed that he was too unclean of lip to be a messenger of the most High. In the New Dispensation, St. Paul cries out in anguish that he is the most wretched of sinners, and St. Peter, "depart from me O Lord, for I am a sinful man."

Of all mankind, one alone could preach penance and not feel the blush of shame for a single thought or word or deed; one alone had the right to judge and condemn; one alone could stand out amongst men and say "which of you shall convince me of sin." That one was Christ. Of Him it can be said—"He preached the sermon on the Mount and He lived it." Never has a life been so adored by the greatest intellects of every age and clime. The poet loves to muse on it and make it the subject of his song. The scientist, in lowly reverence, bows his head at the name of Jesus and places it above all others. The historian proclaims Him the holiest amongst the mighty, the mightiest amongst the holy who lifted with His pierced hands empires off their hinges, turned the stream of centuries out of its channel and still governs the ages. The philosopher calls Him the symbol of the divine wisdom, the symbol of ideal perfection; while the ascetic says that Jesus is, in the noblest and most perfect sense, the realized ideal of humanity.

His was a character which is worthy of our most reverent and our most serious study. For three and thirty years He worked among sin and sinners and never became contaminated; for three and thirty years He suffered all the pangs of a homeless life but never the remorse of sin; for three and thirty years He prayed but never for pardon. He was sinless and stainless, the lamb without spot or blemish.

In studying the life and teaching of our blessed Lord what is it that most impresses us? What is the lesson which He ever strives to inculcate in the minds and hearts of His disciples? Beautiful, indeed is the saying, "Man's noblest aim must ever be that his soul reflect the image of his Lord and Master, which image can only be that of pure and all-embracing love, for Christ is love." It was love which prompted Him to become a victim for sin. It was love which bore Him up lest He shrink beneath the weight of the cross which He carried along that lonely road of

desolation and sorrow which slowly led to Calvary. Christ established a kingdom but the law of that kingdom was the law of love. "By this shall all men know that you are My disciples, if you have love one for another." Napoleon in comparing Jesus with the great men of antiquity exclaimed, "Alexander, Caesar, Charlemagne and myself founded great empires, but upon what did the creations of our genius depend? Upon force; while Jesus founded His empire upon love, and to this very day millions would die for Him." The whole life and teaching of our Blessed Savior may be summed up in the words which He addressed to His apostles at the Last Supper: "A new commandment I give unto you, that you love one another as I have loved you." Love was the central point of His teaching, the foundation of all precept, for it is written: "He that loveth his neighbor hath fulfilled the law." And again, "If I should speak with the tongues of men and angels—and should have all faith, so that I could remove mountains—and if I should distribute all my goods to feed the poor, and—deliver my body to be burned, and have not charity, it profiteth me nothing." From the Savior's love flowed His patience, His humility, His meekness and His purity of heart. Love was the source of His every thought and word and act.

"Love one another as I have loved you." The love of Jesus was gratuitous—"When as yet we were sinners, Christ died for us." It was universal—"He wished all men to be saved, He gave Himself a redemption for all." The ancient Philosophers had solved many problems, but the fundamental truths of Christian ethics had not as yet dawned upon the human intellect. The Jew believed that he alone was the chosen of God and that other nations were but outcasts on the earth. The Greek considered himself appointed by the gods to rule the world; other peoples, whether the priestly Egyptian, the stately Roman or the uncivilized tribe of the northern forest were stigmatized by Him as barbarians. The Roman, too, had a narrow conception of mankind. All who were not of his race were his enemies. One law seems to have existed among them—that of might over right, and he who was the stronger was sent to ensnare and destroy the rest. But in the dim and lowly valley of the Jordan was heard a voice which has echoed down the ages, proclaiming the brotherhood of



men. It revealed a common fatherhood in heaven with the same father's love for all; it bade the apostles go forth and preach the Gospel to every creature: Jew and Gentile, Greek and Barbarian it greeted with the same sweet words, "Come to me all ye that labor and are heavy laden and I will refresh you."

The absence of the knowledge of man's intrinsic worth rendered unbearable the condition of the poor and afflicted. They were looked upon as loathsome and to be despised. Contact with a poor man meant contamination. Even the Jew regarded poverty as a just punishment for sin, and scorned the pleading of the beggar. The afflicted, often exposed to the mountain side or sent into the desert, were left to die a miserable death alone and forgotten. But Christ's Gospel of love was to bring joy to the haunts of the poor and to soothe the aching heart. "Love one another," He says, "in adversity as in prosperity bear ye one another's burdens." He, the God of Heaven and earth, went about among men sharing alike their joys and sorrows. He had preached in the synagogue and throughout Judea, everywhere proclaiming Himself to be the Son of God, the Resurrection and the Life. It was fitting that He prove His claim by miracles. Christ had but to will and all nature bowed down in humble submission at His feet. Like Moses He might have sent plagues upon the hard-hearted and unbelieving Jews, or like Elias He might have called down fire from Heaven upon the heads of His enemies; again, the Son of Man might have shown forth His power and glory by working wonders in the heavens. But, no, the miracles which Christ chose to perform were miracles to relieve human wants and sufferings. "Go," He said, "and relate to John the things which you have seen and heard, the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again and the poor have the Gospel preached to them."

To many of that day this seemed a hard saying, but the stumbling block was yet to come. Revenge had dominated the heart of man since the days of Cain. "No friend ever did me so much good or enemy so much harm but I repaid him with interest." This brief inscription found on the monument of a Roman senator well expressed the sentiment of the age. How unlike the teaching of the humble Nazarene. "Love your enemies," He said,

"do good to them that hate you, pray for them that persecute and calumniate you." Jesus went about doing good among the Jews who sought to stone Him. He bore without murmur the insults of men, the reproaches of enemies, the betrayal of friends, and when He was raised up on that infamous gibbet, surrounded by His executioners, a mad and frenzied rabble blaspheming His sacred name, His voice was heard in prayer, "Father forgive them for they know not what they do."

"Love one another as I have loved you." The love of Jesus was constant, having loved His own who were in the world, He loved them to the end. The least suffering on the part of the God-man would have redeemed a thousand worlds. A single drop of His precious blood would have washed away the guilt of all the sin and crime which have outraged the holiness of God since the dawn of time. Why then, did He suffer so much? The answer is obvious. Christ came not merely to save but to teach us well; not only to reopen to man the gates of Heaven, but also to point out to him the way, the truth and the life; to bring him back to the path of justice from whence he had strayed and to be to man an exemplar that man might no longer grope about in darkness, reaching after a spectre which vanishes at his grasp. Christ's mission was a mission of love, and never for an instant did humiliation or suffering, no, not even death itself turn Him from the path of pity and love which He had chosen. Hence, we find Him after thirty-three years of misery, of pain and of sorrow laying down His life for His flock. "Greater love than this no man hath than that a man lay down his life for his friend."

My brethren, we are sometimes tempted to seek what the world calls greatness. Shall we find it in the revenge of the world or in the forgiveness of Christ? Revenge is mean and low and base; forgiveness elevates, ennobles and renders divine. We seek friends; shall we find them in the bitterness of the world or in the sweetness of Christ? We crush the tiny lily, but its sweetness overcomes us; bitterness always crushes, sweetness always wins. We seek peace and joy; shall we find them in the cruelty of the world or in the kindness of Christ? Cruelty begets remorse and leaves memories that are sad; kindness knows no shame and is never followed by regret. We seek the kingdom of

God; shall we find it in the hate of the world or in the love of Christ? Hate is begotten of Satan but love is divine.

If we would be truly great and good and if we would be loved by men and have peace and joy upon earth, if we would enter the kingdom of heaven, we must strive to imitate Him who said, "Love one another" and whose life here on earth was a beautiful illustration of the doctrine He taught.

By the gracious and kindly invitation of the distinguished Bishop of Los Angeles we have assembled here in this beautiful city for the purpose of taking part in the deliberations of the National Convention of Catholic Charities. The primary purpose of our gathering here in this sacred edifice this morning is to unite our prayers with the Holy Sacrifice of the Mass that Christ, the Model of all social workers, will look down upon us and enlighten our minds and hearts that we may go forth from the deliberations of this convention with a still firmer conviction that the hand of Charity which we extend to one another is the hand which God will bless and prosper. May we return to our various homes and places of business with a better and cleaner realization than ever before that we must love our fellowmen, not indeed as the Pharisee of old did love his friends, because of a paltry gain, but we must love all men out of the abundance of our heart since it is a God-given precept. We must do good to them that persecute and calumniate us. We must be good to God's poor and solace the afflicted. Then, when we are summoned before the throne of Him who taught us how to live, we shall hear those sweet, consoling words: "Come ye blessed of my Father, for I was hungry and you gave Me to eat, thirsty and you gave Me to drink, naked and you clothed Me, sick and in prison and you visited Me. Aye, as long as you did it to one of these, the least of my brethren, you did it to me; enter into the joy of our Lord."

**FIRST GENERAL SESSION****Sunday, September 4, 8 p. m.***Chairman, D. JOSEPH COYNE, Los Angeles, Calif.*

This meeting was held on the campus and athletic field of Loyola College. Preceding the services, the Knights of Columbus and Clergy to the number of about five hundred, escorted the visiting members of the Hierarchy around the amphitheatre. A temporary altar was the central figure of a semi-circular platform, colorfully and artistically lined with gold carved pillars of Romanesque architecture, effectively decorated with draperies of purple and gold. The ridge of the structure was topped with banners of white and gold which alternated with large letters forming the word "CHARITY." It was estimated by the press that thirty-five to forty thousand people were present. Amplifiers enabled the speakers' voices and the ritualistic service to be conveyed to each portion of the large field. The altar and grounds were brilliantly illuminated. The Smallman A. Cappella Choir sang hymns and the combined Knights of Columbus and Loyola College Bands played for the processional.

The meeting opened with the singing of the Star Spangled Banner by the entire audience. A cablegram of Apostolic Blessing from the Holy Father was read by Rt. Rev. Msgr. John Cawley of Los Angeles. Most Rev. Edward J. Hanna, Archbishop of San Francisco, occupied the central throne, and flanking His Grace were the following Bishops: Rt. Rev. John Maztigui, Panama; Rt. Rev. John Mitty, Salt Lake City; Rt. Rev. Joseph E. Echeverria, Saltrelo, Mexico; Rt. Rev. A. J. Scheuler, El Paso; Rt. Rev. John J. Cantwell, Los Angeles and San Diego; Rt. Rev. J. H. Tihen, Denver; Rt. Rev. Edmond Heelan, Sioux City, Iowa; Rt. Rev. P. J. Keane, Sacramento; Rt. Rev. Francis C. Kelley, Oklahoma. The Monsignori and Clergy were also seated on both sides of the altar. After the addresses of the evening, services concluded with Solemn Pontifical Benediction of the Blessed Sacrament which was given with Archbishop Hanna as the celebrant, assisted by Rev. Dr. William E. Corr as Deacon and Rev. John Trauxauw as Subdeacon.

The memory of the first evening meeting in Los Angeles Stadium under the beautiful starlit California sky will always be an important chapter in the history of the conference. Many of the newspapers referred to it as a miniature Eucharistic Congress.



## THE ORGANIZATION OF CATHOLIC CHARITIES

RT. REV. JOHN J. CANTWELL, D. D., *Bishop of Los Angeles and San Diego*

We of Los Angeles extend a heartfelt and gracious welcome to the delegates, clerical and lay, who have come from afar to the Thirteenth National Conference of Catholic Charities. We are honored by their presence. This conference in past years has convened in many populous centers of our country, but it should find in no place a more congenial environment or derive more inspiration for its ideals than in California, and in Los Angeles. It was in this Western land that the first great experiment in organized charity and social service was successfully achieved. The traveler of that elder day, journeying along the Camino Real from San Diego to Sonoma, would pause as the shades of evening enfolded one of California's venerable missions. The vesper bells are calling the wild children of the mountain and the plain to lift their hearts in prayer to Him, who, the Personification of Charity, gave His "life for His friends." Around the Holy Place where He dwells behind the mystic veils, other buildings with long cloisters and corridors, give shelter and home to the Indians. Evening prayer is followed by supper and recreation. The daily task is over; the evening air is stirred with the care-free laughter of young and old, and is laden with the music of the song and the dance. Then when night gives birth to another day, the Mission becomes a restless hive of activity. As our pilgrim goes from station to station, his ears are attuned to the anvil chorus from many a blacksmith shop. Skillful hands are working in wool, and reed, and willow, fashioning blankets of rainbow hues, and weaving baskets of intricate pattern. The shoemaker is busy at his last; and innocent youth gambol with the waste of the carpenter shop.

Away on the rolling lands beyond the Mission compound, the Indians are tending cattle and sheep, and breaking the stubborn soil with the plowshare. The promise of a large future for the science of horticulture can be visioned in the cultivation of the



orange, the fig and the olive. The Sons of St. Francis of Assisi brought to these native children of California not only spiritual treasures, but temporal blessings also. The Indians are learning self-reverence, self-knowledge, self-control, and obedience to Him who is man's First Beginning and Last End. Their minds and hands are being disciplined to the dignity of labor, and to the liberty of a civilized life. These heroic Missionaries, while seeking the spiritual salvation of their rude charges, sought at the same time to instill into their minds those fine ideals of independence and self-support, that are recognized as the end of all well regulated charitable endeavors. This was a glorious work. It has inspired the song of the poet, enlisted the genius of the artist, and tinged human life in California with the color of romance. It is sadly true that greedy eyes were cast upon the material wealth of the Missions. Selfish politicians in a day undid the work of three generations. The might of the secular arm, not for the first time in history, conquered spiritual ideals. The Indians put off the trappings of civilization and answered the call of the wild. The mortal remains of the last Padres sank each one into his lowly grave, to guard this land they served so well; but they left a memory that inspires in other days, those who take up their unfinished task.

New races, speaking the stranger's tongue, have come to inherit the old land. Cities and towns have arisen on plain and hillside. Emporiums of trade and commerce are witnesses to a great material growth. Mountain streams, harnessed to the will of man, have made what was once a sunburnt and forbidding plain, the delightful playground of a mighty nation. We are vain enough to think that California in the midst of great physical and industrial changes, has not been untrue to her traditions. The population of our cities year by year turn a compassionate eye upon the poor, the helpless, and the stranger; and they who have, share with those who have not. The citizens of this community realize that no people can attain a high grade of culture that is indifferent to the cry of those who hunger and are in need. The barometer of civilization is read not in the returns of trade and commerce, not in the fleet of ships that carry a nation's flag over the seven seas, not in the magnificence of public institutions, nor

in the luxurious appointment of homes, but rather from the way in which a community takes care of abandoned youth, of lonely old age, of the victims of misfortune and of human greed. A great people in its finest ideals, must not be constrained by the pursuit of wealth, or by the selfishness of ease and pleasure.

Every society that would emulate the heroic achievements of California's first Welfare Workers, must have their vision, their love, their self-denial, and something of their organization. These qualities in a greater or lesser degree should characterize every genuine charitable and philanthropic endeavor. Charity alone in an age of intense organization must not be permitted to function in a hap-hazard and desultory fashion. The various efforts of great organizations should be nicely coordinated. Each unit without losing its own autonomy should be prepared cordially to work with similar societies, so that there may be no duplication of effort or waste of efficiency. In this enlightened age there should be no place in the field of charity for that bigoted outlook of another age, that would make spiritual perversion or a denial of religious principles a condition upon which material aid would be extended. Rather should it be the mission of all charitable workers to foster the spirit of fraternal love between all classes of citizens. It is on these broad principles that the Catholic Welfare Bureau of Los Angeles has been established. That it has faithfully adhered to its ideals, has been generously attested to by many who, though not belonging to our church, will yield to none in their Christ-like charity. May I not be permitted to thank the executives, past and present, of the Bureau of Charities, for what it has accomplished, and for the wise regulation it is making for greater efficiency.

While the trained worker is invaluable in the field of social service, scientific training must not usurp the application of common sense, or suffer the natural tenderness of heart to be calloused either by familiarity with suffering or by a cold consideration of cases. As the Mission of charity is subjective as well as objective, the so-called American plan should be permitted freely to function. An honorable place should then be found for the volunteer worker, whose unselfishness and compassion will balance the tendency in many charitable organizations to treat unfortunate men and women as so many cases or problems. A great welfare

worker, trained as well as untrained, must see in all whom he or she serves, children of God, made a little less than the angels, who like the traveler in the gospels, "going down from Jerusalem to Jericho, fell among robbers."

A charitable organization worthy of its vocation, may not confine its endeavors to feeding the hungry and clothing the naked. It must at the same time strive to lift up those who have fallen by the wayside. It must give another father and mother to the orphan. It must give sympathy and understanding to the lonely widow. It must put hope and love into human hearts. It must reorganize broken lives, and enkindle again the fire that has been quenched upon the domestic hearth. While yielding to none in the efficiency of our charitable organizations, we must never permit their direction to be so materialized that Christian charity becomes identified with pagan philanthropy. The St. Vincent de Paul Society, has realized that the gift without the giver is bare. While other organizations come and go, it lives on and flourishes. It functions successfully because it has been grounded on well tried principles. The Vincentian does not forget that men have souls to save as well as bodies to be nourished.

We bespeak in the course of this convention, a special consideration for the problems that have come to the great communities of the Southwest from the strangers that are within our gates. I refer to the great influx of Mexicans. The Mexican in large numbers has in recent years come across our borders. He is here to help us to do our work. He has in return a right to expect that we permit him a share in our own pursuit of happiness. The American of the past spared neither blood, nor treasure, nor civil strife for the emancipation of the slave. The American of our day must not permit the development of voluntary slavery or a peonism in our industrial, commercial or agricultural life.

The Mexican is a man of large family; his doorsteps are worn by many feet. Neither capitalism, nor industrialism, nor agriculturalism has any right to use the labor of these people for the achievement of its end, and by indirection force a charitably disposed public to supply the deficiency in a living wage. The average wage that the Mexican received in our community can not be considered a living wage. As a consequence of such conditions,

the pursuit of happiness of these strangers is an idle dream, and what is much more serious, their children, born on our soil, educated in our schools, will grow up indifferent to the national ideals and traditions of a people who treat their fathers and mothers with neglect and contumely. A charitable organization without entering into the great economic field, should have a voice strong enough, and a tongue eloquent enough to bespeak the needs of those people who can not declare their own wants. It should be the aim of a great benevolent organization to succor the stranger in a strange land, to help him work out his spiritual and social salvation, that he may get not only a square deal, but a chance in this land, so idealistic in its outlook, to develop unto the full stature of American citizenship.

Ladies and gentlemen, tonight we grasp the torch that fell from the hands of the men of old, and passing it from hand to hand, fan it into a brighter flame. We consecrate ourselves anew to the Apostolate of charity. For Charity in its broadest sense the world sighs today. Since the close of the great war, men have desiderated a lasting peace, but selfishness, intolerance and pride still dominate the human heart. The sword in spite of treaties and conferences, still battles in the scabbard. It is love among men and nations and not big guns that will beget an enduring peace.

It is for us, dedicated to the cause of charity, and remembering that love is the chief cornerstone in the building of an enduring civilization, to create a spirit of kindness, of friendship, of mercy and of love that we may all enjoy the peace that passeth understanding.

## LAY PARTICIPATION IN CATHOLIC CHARITY

HON. WILLIAM L. IGOE, *former Congressman from Missouri;  
President, Metropolitan Council, Society of St. Vincent  
de Paul, St. Louis, Mo.*

The Catholic Church, in her solicitude for the welfare of her children, has ever wished that they should advance intellectually as well as morally, and to that end has fondly fostered—and with recognized success—the Catholic school, the Catholic academy,



the Catholic college and the Catholic university. The resultant of this policy is the educated Catholic laity of the present day.

It is only natural then, in this day of humanitarian movements, that this great body of Catholic men and women, equipped and ready for action, should turn its mind and heart away from the sordid path of selfishness and wander into every lane of life to lend a helping hand to the brother in distress. It matters little what may be the cause of his misfortune, whether physical defect, mental or moral weakness, error, mistake, or perhaps the economic grind. It wants only to do for him. It wants to lift him up and send him on his way again. It wants to soothe, console, encourage him. In short, it wants to extend the hand of Christian Charity, without which, St. Paul tells us, all would be "as sounding brass and tinkling cymbal."

And so just a part of this great number of Catholics gathers annually in this National Conference of Catholic Charities to exchange views, to collect information, to discuss ways and means of relief and, better still, of prevention, and to develop new avenues of Catholic welfare work, to the end that life's ills may be in some degree ameliorated, and broken, hungry souls, turned back to Him whence first they came.

Now all this is well and good—very good. But what of all that vast majority of Catholic laymen ready and anxious for action? How shall they be reached? How brought in? How shall they be made a vital force in the great cause of Catholic Charity?

When we come to analyze the fundamentals of good citizenship we find that they mean little more than a willingness to acquaint ourselves with, and to promote the interests of, our fellow-beings. They mean that we are willing to merge ourselves in our communities, that we are willing to give our experience, our knowledge and our time to making government a more efficient instrument for public welfare.

Good government depends more than anything else on an active and intelligent citizenship. When the citizens lose interest in their government, when they cease to take an active part in the common concerns of their City, State and Nation, they open the way for corrupt and designing men to use government for their own benefit. The citizen who stands aloof from civic affairs, who



is so bound up in his own business that he has no time left for the concerns of the people as a whole, does not meet his obligations as a citizen.

Humanitarian philosophy, based on natural sympathy and pity, is inspiring an ever increasing number of citizens to interest themselves in the welfare of their fellow-beings. At our luncheon clubs, and at the meetings of our civic and business organizations, we are constantly reminded of the fact that man no longer liveth to himself; that his welfare and his development are bound up with those of his fellow-beings.

Even business, which is supposed to be traditionally cold and conservative and inclined to measure everything in terms of dollars and cents, has come to think in terms of service. The business man who looks upon his wage-earners as mere pawns, to be treated like ordinary articles of merchandise, is rapidly passing from our midst. The business man who feels the pulse of the age in which we are all living recognizes that his workers are human beings, with God-given rights and responsibilities. He realizes that their happiness and well-being must receive serious consideration.

Those who have participated actively and intelligently in works of service make the most active and intelligent citizens. Their charity work broadens their vision and turns their eyes from their own selfish interests to the interests of others. They naturally look upon their civic duties as a part of their duty of service.

Surely our religion is not going to occupy a place secondary to humanitarian philosophy in its inspiration to works of service in behalf of our fellow-beings. We have the teaching of Christ Himself, which emphasized the oneness of all mankind. For Him there was no essential difference between master and servant, between the king and the humblest of his subjects. All were children of the same God and heirs of the same heaven. We have the example of Christ, whose life was dedicated especially to those in spiritual and material need. We have the example of great leaders like St. Francis of Assisi and St. Vincent de Paul, who exercised a profound and lasting influence on their contemporaries in regard to the love and service of their fellow-beings.

There is no field of endeavor in which the Catholic laity have

wider opportunities than the field of Catholic Charities. Active participation in works of charity is not merely a matter of counsel for us. It is really a part of the fundamental teaching of our religion. Each and every one of us has manifold opportunities of performing acts of kindness and of charity in his daily social, business and professional relationships. Charity has always been looked upon in the Church as the great field of lay activity. It has always been the great means through which the laity have shared in the ministry of the Church. It gives the layman untold opportunities for making the influence of religion a real and a vital force in the lives of his fellow-beings. Without active charity religion can never be a vital force in our lives. Charity is the great acid test of the depth and the sincerity of our religion. Our charities are a means of getting the world to take a more sympathetic attitude towards the truths of our religion. The average layman has no inclination to debate points of doctrine. He thinks that is a field wherein, to do himself and his Church justice, he should have special training. Even then he feels that he may unwittingly embarrass the cause he would serve. He does have a longing to participate actively in Charity work, but he has been accustomed to looking to his spiritual advisers for leadership in such matters and he will not, unless led and directed by them, undertake any organized charity work. Here is a great force ready at hand to do the work of Christian Charity, but it needs stimulation, it should have organization, it must have direction. Our people appreciate their duty in the field of charity. All that is necessary is the proper opportunity so that the flower of their charity may blossom and bloom. In order that the charity of our people may bear proper fruit, they must have inspiration and leadership from the proper source. They must be inspired and led by our Bishops and our Priests. When the Bishops and Priests lead the way the people are always ready to follow.

Charitable organizations of the laity should have their beginnings and their inspirations in the parish. It is from the parish that the people receive their religious teaching, which is the inspiration of their lives. From the parish pulpit they have interpreted for them the teaching of Christ in regard to mercy and charity. It is only proper then that the parish, which is the great

inspirational center of our Catholic life, should also be the center from which our great works of charity emanate. The parish owes it to its people to give them an opportunity of practicing the principles of charity which it preaches to them.

For the fullest participation of the laity in Catholic charity, we need not only parish, but also diocesan organization. Many of the problems, which we meet in Catholic charities, must be dealt with on a city-wide rather than a parish basis. We must look to the diocese for leadership in Catholic charities. We must look to the head of the diocese for a charity program in which every Catholic man and woman will have a part. Without a real diocesan program each parish will work as a more or less isolated and self-sufficient unit. Many parts of the field will remain uncultivated. Some parishes will be exceedingly active, while others will be satisfied to close their eyes to the problems that surround them.

One of the great difficulties that we face in Catholic charities in the United States today, in the larger centers of population, is the unequal distribution of opportunities for service between our different parishes and of persons able and willing to serve as volunteers. Opportunities for service are not lacking, even in our very newest and wealthiest parishes, but the opportunities for service in the wealthy suburban parishes are small compared with the opportunities offered by the poorer parishes down town. On the other hand, in our suburban parishes are to be found large numbers of men and women who have the time, the talents and the inclination to engage in works of charity. With good will, a large vision, and proper understanding of the obligations of Christian Charity, this difficulty can be very easily met. The Priests and people in our wealthier parishes should recognize, and many of them are recognizing, that their charitable obligations are not necessarily confined to the people of their own parishes. They should be willing to accept a share of the responsibility for the charity work of the down town parishes. What greater missionary work could there be, than that of assisting the families of their own cities that need some special form of service or relief.

In our charitable organizations we must be on our guard against taking a purely passive attitude towards our work. Some organizations take the attitude of waiting until people come to ask

them for relief or service. They forget that the people who need assistance most do not always appeal directly for it. They overlook the fact that opportunities for service very frequently can be discovered only through search, which will disclose needs to be satisfied and suffering to be alleviated.

I am sure you will agree with me when I say that there is no organization that represents such a high ideal of Christian Catholic service as the Society of St. Vincent de Paul. True to the philosophy of Frederic Ozanam, the Society of St. Vincent de Paul stands before the world today as the finest expression of lay participation in Catholic charities. In spite of the variety of problems in different countries of the world, in spite of differences of race and nationality, this Society flourishes and thrives everywhere. It is not all-sufficient in itself, nor does its work represent a complete program of Catholic charities. Other organizations have their places in the charities of the Church. But there is no other lay organization that is so world-wide in its scope, or so all-embracing in its appeal as the Society of St. Vincent de Paul. Its history of nearly one hundred years shows that the practice by the individual of Christian Charity increases when he is given the opportunity of joining others who are like-minded, and whose joint efforts are wisely directed. Its history demonstrates that while the individual may have little to give, yet, when what each has to give, whether service or more tangible things, has been gathered together it produces a tremendous force with which great things may be accomplished.

It is my belief that the great body of Catholic laymen is ready and anxious to follow in the footsteps of Ozanam and his companions and to prove by works, as well as words that the Catholic Church is still a living force for uplift in the scheme of the world's moral and material progress.

For the Catholic laity active participation in works of service is the finest and the best exemplification of the lessons learned from early childhood. It is the best means of developing an active and intelligent leadership in the Church. It is really the teaching of Christ in action. If our faith does not bear fruit in works of charity, then we have every reason to doubt the firmness of our faith.



## THE COURT AND THE CHILD IN NEED OF SPECIAL CARE

BERNARD J. FAGAN, *Chief Probation Officer, Children's Courts, New York City, N. Y.*

A consideration of any subject like that indicated in the title of this paper must be based upon a knowledge of the difficulties involved in correctly defining what constitutes a child in need of special care. As a rule, every child who crosses the portal of the Children's Court is in need of special care. Then too, we are confronted at the outset with the question of whether such a child is to be regarded as typical or what peculiarities, conditions or characteristics we should seek in order to definitely stamp a child as being in need of special care. There seems to be no complete agreement as to just what form of maladjustment or handicap that warrants in enlisting the services of the Juvenile Court in order that the child may receive the more or less compulsory fulfillment of a normal life. To enumerate the phases of child life needing special care would undoubtedly furnish enough material to completely fill the printed report of this conference. It is quite obvious therefore, that if we are to discuss the subject within the time allotted to this paper, certain aspects of the Juvenile Court and its jurisdiction over specific types of problem children will be stressed while others of probable equal importance must of necessity be omitted. The idea of a Juvenile Court and its relation to the problem of childhood has challenged the world with its importance. When operating effectively, the Juvenile Court, together with its auxiliary agencies, is the one organization that stands out in prominence as an important factor in accelerating its demands in the interest of the child. The principles underlying the Juvenile Court are not new and while in some instances they have been greatly extended beyond the lines of legal service, the source of these principles is the common law and no matter what other name the Juvenile Court may be called, it must always be clothed with judicial power to render the desired effectiveness. We may well surround the court with social technique and tone and we may repeat with perfect sincerity that its purpose is not

to punish but to protect and save; that it shall deal with children not as criminals but as persons in whose guidance and welfare the community is specially interested—but nevertheless, the basic conceptions which distinguish the Juvenile Court from the Adult Court should never permit the parent or child to be deprived of due process of law. Even social workers should not lose sight of this time-honored injunction, more especially so when we are trying to put across the judicial bench our own pet program to the utter exclusion of all recognized rules and principles of law. There is no such legal classification as that of a child in need of special care. All children coming before the Juvenile Court arrive there on petition, which states certain facts or conditions that indicate the child to be either a delinquent, neglected, dependent, truant or mental defective. Confusion often arises regarding the application of these terms. There is no uniformity of description throughout the Juvenile Courts. Some states qualify an act, omission or condition as one thing while another state would qualify the same condition under a different title. The same is also true with regard to age, jurisdiction and procedure.

The National Probation Association has offered the country a standard juvenile court law (see *Proceedings of National Probation Association*, 1925), which was prepared to conform in general with the "Juvenile Court Standards" formulated in 1923 (see U. S. Children's Bureau, Publication No. 121). Some states also give jurisdiction to the Juvenile Court in cases that embody the granting of allowances to widows for the care of their dependent children. The wisdom of such a provision of course depends upon local conditions. Personally, I favor the establishment of county child welfare boards to care for this type of dependent and as a general principle, many authorities in close touch with Juvenile Court work agree that the Court should not be burdened with purely administrative functions.

Some of us have watched with considerable interest the Juvenile Court movement grow far beyond the original intent of its founders. Some communities have made of the Court a psychiatric laboratory while others seem to think that its function is to treat all kinds of juvenile ailments including the removal of enlarged tonsils and adenoids. The Juvenile Courts in the East have

been somewhat slow in adopting all of the advanced jurisdiction and informality of the West and consequently have not had any occasion to execute an "about face" on some of them. No child should be taken to a Juvenile Court unless he is really in need of the special care and protection of the State, nor should he be taken there until the child-caring agencies in the community have tried to correct the difficulty. We should be slow in adding the label of the Juvenile Court to the child's mental or physical baggage. Today, much of the problem of selection consists largely in new ways of putting old ideas and modern ways of stating old problems. I venture to think we may gain something helpful if we examine certain types of children for specialization before bringing them before the Juvenile Court. Take the so-called "problem child" for example—anyone of us interested enough in childhood to watch a group of marching children has inevitably noticed some little Mabel lagging behind or seen some young Jimmy joyously punching his partner. There are always some children in every line who can not conform to pattern, whose natures will not lock-step in the procession. They are the stupid or the brilliant, the naughty or the indolent.

Once upon a time these children who did not conform were regarded as insoluble puzzles. Believed intrinsically bad or defective in character they were neglected or brought to the Juvenile Court and disciplined or sent to reform school or permitted to drop out altogether. Today, thanks to our increasing understanding of human nature, we assume that non-conformity may be caused by something in heredity or environment. Instead of regarding naughtiness or stupidity as incurable, responsible Social Workers act upon the theory that with proper diagnosis many of these unadjusted children who seem different, will respond to treatment, without the aid or necessity of legal machinery. It is the duty of the Church, school and social forces of any given community to bring home to the parents their fundamental responsibilities, together with a practical program that should include promise of Juvenile Court action if a full measure of parental cooperation is not given. But the point I wish to emphasize is that I doubt the wisdom of rushing the child from under the parental roof to the Court at the first sign of juvenile indiscretion.

In recent years we have noticed a growing tendency on the part of public agencies toward taking over the duties of parents and it is not to be wondered at when we consider how many parents have failed in their duty and how willingly they have surrendered their responsibilities to others. In the Juvenile Court of New York City, nearly two thousand boys and girls were brought there by their parents who filed a petition to the effect that the boy or girl—none of whom had yet reached their sixteenth birthday and the majority of them only thirteen years of age—were wayward and beyond control of their parents. In many instances, the cases showed very little intensive effort on the part of these fathers and mothers to correct the condition responsible or to compel obedience to parental authority. This was not so when Huckleberry Finn was a boy! But today there are parents who invite and expect the State to do everything for the child, while they do nothing. They expect the incorrigible child to be made obedient, the lazy one industrious, the sinful one good, the untidy one clean, the undernourished one fed, the sickly one well, while they sit idly by as spectators of the process.

In this category, I am of course exempting the feebleminded. Here is a child certainly in need of special care, yet this does not necessarily mean that every feebleminded child should be cleared through the Juvenile Court. All of us have either presented or had presented to us much of the ascertainable data on the subject of mental deficiency and I shall therefore not attempt in this paper to discuss the seriousness and extent of the feebleminded problem. The progressive type of Juvenile Court judge does insist, however, upon knowing more about the individual than the mere fact that he is feebleminded; and the justices of these Courts have come to realize that feeblemindedness in children does not necessarily imply bad social adjustment. Not that I want to minimize in the slightest degree the value of psychiatric study for children but it seems to me that the sources of bad conduct in the child can not be learned by simply testing his mentality or by trying to measure it down to a decimal point. There is always a possibility that many of these children could be spared an appearance in the Juvenile Court if school authorities or other public and private agencies had adequate staff and clinical facilities of



their own to deal with these cases. Sometimes I fear we get alarmed on this subject. We are told by no less an authority than Dr. Walter Furnald that certain types of feeble-minded children get along fairly well in the community. My own experience has verified this; I have seen certain children undeniably feeble-minded, who grew to maturity, who were able to earn a living, avoid serious difficulties and adjusted themselves fairly well to the conditions of normal living. Furthermore, we have come to realize that the adequate institutional care of all feeble-minded children in the country, even if desirable is a long way off. Few Juvenile Courts are equipped with sufficient psychiatric workers to take over the supervision of this type of child and the Juvenile Court should therefore, concentrate towards the commitment of those feeble-minded children who are potentially a serious social menace. It seems to me that it would be distinctly worth while for our parochial schools and institutions to recognize the individual differences presented by feeble-minded children and to diagnose, group and educate accordingly. Too many communities give scant attention to this problem and are of the opinion that its solution lies in the Juvenile Court. I am not in complete accord with that opinion. No matter how we feel about it, the great majority of the feeble-minded must be handled in the community. They are not all dangerous and the chances are that a great many of them will never cause any difficulty but being contented and satisfied with their lot in life, will find some niche—however small—into which they can fit themselves, and scarcely create a ripple in the stream of life's activities.

At this point there comes to my mind, another type of child in need of special care—the juvenile delinquent. To be sure, there is no one sure-fire method of treating the delinquent in order to effect his permanent rehabilitation. By training and conviction, I am a firm believer in the probation system; not the kind of probation that merely consists in the boy or girl reporting once a week to a probation officer but rather the system that carries its studies of the child far enough at the outset to enable a plan of intelligent construction to be followed. A plan that includes the creating of conditions that improve the mental, physical and religious life of the child. As far as pos-

sible, I am for correcting youthful faults outside institutional walls, but there does come a time in the life of some delinquent children that calls for a period of institutional discipline. But as to how long this period of training should be, the Juvenile Court and institutional authorities present wide differences of opinion and caustic criticism on the part of both towards the views of each other are not lacking. I have no panacea to offer nor do I wish to appear dogmatic but I do know that the present policy of dividing responsibilities and of shifting the burden of blame for each group's failures is leading to friction and fails to render efficient service at the most crucial period of a child's life.

The imposition of discipline is one of the most difficult questions with which the Juvenile Court has to deal. Some judges hold that they should be the ones to fix the duration of the institutional period of training. Others, are of the opinion that no delinquent child should be released without the approval of the committing justice. And, some others believe in the plan of sending a child to an institution for a short period of time—not less than three months—and then continue the child on probation for a longer period. In some States, there is nothing between a brief stay at the detention home and an eighteen months' minimum at the institution. Surely there must be some middle ground between these two points. Personally, I do not approve of the unqualified general denunciation of institutions which is often indulged in by inexperienced persons, but I do not believe that all our institutions have kept step with modern tendencies. The relation of institutions to children has undergone very many transformations since the introduction of the probation system in the Juvenile Court. I grant it has not made the problem easier for the institutional authorities. Many of the old time methods for solution of childhood's problems will not work today. The child of today is vastly different from the childhood of his father; the whole fabric of society has altered and now casts in the system of disciplining and educating children, a new and somewhat disquieting reflection of innovation. Institutional expedients for meeting crises in child life which served every purpose a generation ago, are most pitifully inade-

quate today. I like the system of remands to institutions by the Juvenile Court in special cases and then a period of probationary discipline afterwards. This has proven to have a wholesome and beneficial result in curing the incipient delinquent. If the child does not improve under this plan, I favor a full commitment without any further interference from the Juvenile Court.

If the institutions will look upon these remands, not as definite, punitive commitments for a short period, but rather as a method of improving circumstances and conditions in certain types of children needing special care, more harmonious and constructive relationship will be maintained between the agencies concerned. I realize that this plan will entail a certain amount of inconvenience upon the institution but we of the Juvenile Court, feel that the gain in childhood salvage will more than compensate for the trouble caused. The thing for all of us to do is to acknowledge that times have changed and that if we are to be enlightened and just in the treatment of our children in need of custodial care, we shall have to do some fresh thinking on the subject and some remodeling of institutional plans.

The age of casual, indefinite methods for the protection and training of children is rapidly drawing to a close. Parents and all others having the care or custody of children must sooner or later be brought to a realization of this fact. Too long have we been satisfied with a sort of hit or miss system which is pitifully suggestive of wasted effort and indicative of wholesale demoralization. I am not a believer in the multiplication of laws or statutes which would deprive a man, or a child for that matter, of independent action or thought. I do not believe in making an individual a mere automaton in the operation of a supersocialistic state. The itching, burning urge on some to regulate and control the daily life and conduct of all of us seems to be spreading. The American Government has become the most regulatory system in the world. Officialdom follows the American from the day he is born to the time he is called upon to meet his Creator. There would be very little need of a Juvenile Court if all parents did their full duty to their children nor would there be any children needing special care from the State.

Catholic statistics of the Juvenile Court will be considerably lowered when each Diocesan Charities includes within its organization a Pre-Court Case Bureau to specialize in the study and treatment of juvenile problems. Then too, I hope the day is not far distant when every Juvenile Court in the country will be covered by a Catholic worker of unusual tact, intelligence and sympathy whose duty it will be to represent our Church in all matters affecting Catholic children appearing in Court. And right here let me state that if in certain localities the Catholic worker is not welcome in Court, long experience and intimate contact along this line forces me to the conclusion that in a majority of such instances the fault usually lies at our own doorstep, due to the unsuitable type selected for this important service. Every child should have a normal home life and an opportunity for education, recreation, good health, vocational preparation for life and for his moral and spiritual development. The pity of it all is that there will always be some parents who will refuse to assume these God-given duties and there must always be a department of the State which will be empowered to correct or discipline these individuals.

The Juvenile Court must always stand between this type of parent and child and as time goes on, its facilities for helping its clients and achieving their social adjustment will be developed and improved. The court should administer the laws faithfully and conscientiously, but at the same time its emphasis must be laid more and more on the exercise of social justice by which alone the children who come before it may be safeguarded and developed.



## SECOND GENERAL SESSION

**Monday, September 5, 8 p. m.**

*Chairman, MRS. ROBERT H. MCCALL, President, Catholic Woman's League, Chicago, Ill.*

### WAGES AND LIVING STANDARDS AFFECTING FAMILY LIFE

*REV. DR. JOHN A. RYAN, Catholic University, Washington, D. C.*

A standard of living may be defined as the sum of commodities which a family habitually consumes and regards as necessary. This definition describes the actual standard; what might be called the desired standard is the amount of commodities which a family would like to have, but is unable to obtain at the present time.

Obviously, there are many standards of living in both senses. There are many different planes of living upon which families actually live, and there are many planes of living which many families look upon as essential to rational living, even though they are forced to remain on lower levels.

There are some standards of living which are too high for any family, since they involve an excess of luxury which is incompatible with health or with moral and intellectual welfare. Other standards are too high relatively to the persons who are attempting to maintain them. Sometimes this is due to inadequate income, and sometimes to the fact that the families in question have not been educated to make a good use of the things which are included in their present way of living. On the other hand, vast numbers of families live rationally on various standards of living; for example, skilled workers, highly paid professional classes and numerous grades between these two groups.

Therefore, there is no such thing as a single reasonable standard of living. There are many reasonable standards. This fact

sometimes leads indiscriminating persons and selfish persons to infer that there is no such thing as a necessary standard of living. Since the standard of living is relative, they argue, it has no practical lower limit, and by way of attempted proof they point to the extremely low planes of living which are occupied by Japanese, Chinese, and Mexicans. This reduction of the standard of living to a purely relative and conventional thing is no doubt very soothing to employers who pay starvation wages, and to the comfortable classes generally who would exempt themselves from all responsibility for their brothers who are compelled to live on a degradingly low plane of existence.

All Social Workers know that this theory is false. They all realize that a certain minimum amount of goods, a certain minimum standard of living, is necessary to keep any family above dependency. The industrial expert knows that a certain minimum standard is necessary for productive efficiency. The man who is interested in good citizenship knows that certain minimum is indispensable to the making of a good citizen. The believer in human dignity knows that a certain minimum of goods is required if the family is to live as a group of human beings, rather than an aggregation of animals.

The minimum decent standard may be thus summarily stated in terms of goods; a decent house of five or at least four rooms; food sufficient for good health and physical efficiency; cheap but neat clothing, and some provision for recreation, religion, intellectual life, and insurance against sickness, unemployment and old age.

Social Workers are well aware that a family which lacks sufficient housing as thus defined, is generally unable to live decently and modestly; where sufficient food and clothing are wanting, there is unnecessary sickness and insufficient care in time of sickness; inadequate provision for recreation and for religious and intellectual needs make life materialistic, sordid and unworthy of human beings, while lack of provision for the future renders life too hard, too uncertain, and too discontented. Indeed, it was a group of Social Workers that first formulated the minimum standard of living comprehensively and scientifically. Fifteen years ago the committee on Standards of Living and Labor of the Na-

tional Conference of Charities and Corrections, after three years of study, set forth in great detail the minimum standards of life and labor which are necessary to prevent a family or its members from becoming objects of charity. The requirements which the committee laid down under the heads of wages, hours, housing, safety and sanitation, insurance, and term of working life, have never been refuted or proved excessive. These requirements were all based, not upon any theory of desirable life, but upon the experience of Social Workers who found that families which lacked the content of such a standard sooner or later were obliged to call for public or private relief.

How much does the minimum decent standard call for today in terms of money? At least fifteen hundred dollars a year for a man and wife and three small children in any large city in the United States. This answer is not based upon guess work, nor any theory of what is desirable. Since 1905 upwards of forty different estimates of the minimum decent cost of living have been made in some twenty different cities and industrial regions between Boston and San Francisco. Some of these were carried on by Social Workers; some by industrial experts; some by employers' associations, and some by college professors. Nevertheless, they all show a remarkably close agreement. Hence, it is possible to state with as much definiteness the minimum cost of decent living as it is to describe a hundred other practical requirements of life.

Fifteen hundred dollars per year means at least five dollars per day. Yet the majority of unskilled workers in this, the richest country in the world, receive less than this amount of daily remuneration. As a consequence, a very large proportion of our unskilled laborers must remain unmarried, or if they marry they are subject to unnecessary sickness, want and uncertainty. They constitute probably the majority of those who come under the notice and the ministrations of Social Workers. It is well known that a disproportionately large share of the money expended by the Catholic Welfare Bureau of Los Angeles goes to the families of Mexicans dwelling in this city, and in the neighboring towns and regions. Undoubtedly the workers on the staff of the Catholic Welfare Bureau who are called upon to assist the families of

Mexican laborers are well aware of the bad effects of an inadequate standard of living. They realize very well that there is a certain minimum standard below which it is impossible for any social group, even persons born in Mexico, to live decently. The Social Workers of the Catholic Welfare Bureau of Los Angeles would probably know how to answer the well-to-do woman in Honolulu who assured me a few weeks ago that the Filipino workers on the Hawaiian plantations could live reasonable lives, that is, reasonable for them, on a family wage of one dollar a day!

The assumption that there exists no definite minimum standard of living is, of course, contrary to the teaching of the Catholic Church, particularly as set forth by Pope Leo XIII. Most of us, I hope, recall the statement of that great Pontiff to the effect that there is a dictate of Nature more ancient and more imperious than any bargain between man and man, namely that the worker should have sufficient remuneration to enable him to live in reasonable and frugal comfort. This is the well-known doctrine of the living wage. It contains two supreme elements: first, that the wage-earner has a right to live as becomes a human being; second, that since he has no other source of income than his wages, the latter must, if justice is to be maintained, be sufficient to provide him with that standard of decent living to which he has a right as a human being.

Suppose an employer is unable to pay a living wage to all his employees. If he is really unable to do so, of course, the obligation ceases, and remains suspended so long as he is in that financial predicament. However, the conscientious employer will not say that he is unable to pay a living wage, just because he cannot do so and at the same time make 15 or 20 percent on his capital. So long as we live in a society which regularly pays interest on money, the great majority of employers will have to be provided with interest on their investments. But they can not with justice take more than a moderate or competitive rate of interest until they have provided all their employees with living wages. Nor are they justified in taking more than moderate profits until they have discharged their wage obligations.

The natural resources and the productive capacity of our



country are more than sufficient to provide all the workers with at least living wages, and a great proportion of them with considerably more than this amount. During the last two years of the great war, some four and one-half million able-bodied Americans were withdrawn from productive industry; nevertheless our country sent to Europe at least twelve billion dollars worth of goods in excess of our regular exports; at the same time there was sufficient produced and retained at home to enable the masses of our people to live in greater comfort than had been possible for them at any previous period. Upon good authority, it has been estimated that our power resources are equivalent to the labor of thirty human slaves for every man, woman and child in America. In the palmiest days of Athens, the free citizens of that city commanded on an average the labor of only three slaves. So great are our productive resources that our industries are in constant danger of slack periods and periods of depression. The automobile industry is now capable of producing vastly more cars than can find a market. A similar statement is true of our farms, our textile industries, our flour mills, our shoe factories, our steel plants, and in fact, of every other important industry. Even now we are in the midst of a considerable recession. One of the best proofs of our capacity for excessive production is seen in the development of advertising and high-powered salesmanship. Everywhere the struggle is to get things sold, not to get them made. The cost of selling goods has increased enormously in the last thirty years. The ingenuity of manufacturers, wholesalers and shop keepers, is taxed to the utmost to find new devices and new tricks to induce people to buy products which people themselves do not think that they want. Even religion has been enlisted in the great enterprise. This recent development is effectively described in an article entitled "Religion in Business" in the current issue of "Harper's Magazine." The writer assumes that the National Association of Aluminum Ash Tray Manufacturers plans thus for its 1927 convention: "We must do something to convince the public that it should buy our aluminum ash tray instead of brass, china or silver ash trays. We'll engage some nationally known speaker who is connected with one of the big

uplift organizations to make an address. We'll feature also a couple of popular preachers. These things will make a good impression when our convention proceedings are reported in the newspapers. Church people everywhere will get the idea that the Aluminum Ash Tray industry stands for morality, and they'll be that much more inclined to buy aluminum trays instead of brass, china or silver trays. Of course, we'll have to have a little amusement for the delegates besides, something like a cabaret show, or a beauty contest."

So far as America is concerned, the problem of providing all the inhabitants with the means of decent living is no longer a problem of production. It is the problem of increasing the consuming power of the masses so that more of the goods that are produced, or that could be produced, will be sold. Obviously, the solution of this problem would benefit industry as well as the masses of the workers. The effect upon industry of increasing consuming power may be visualized if we imagine the effect of a notable reduction in present consumption. Suppose all classes of consumers above the unskilled laborers should reduce their purchases by one-third. They could do so and still exist. Imagine the hardship which this saving would inflict upon all industry and business. Exactly the reverse effect would be produced if the great bulk of the laboring class were enabled somehow to increase their purchases by one-third. Imagine the condition in which American industry would be at the present time without the recent development of instalment buying. It has been estimated that at least six billion dollars' worth of goods were bought on this plan in the year 1926. Had these goods not been bought, our industries would have produced that much less and would have been idle during a corresponding length of time. That would have probably meant an industrial depression.

So obvious is it that our productive capacity exceeds our capacity to get goods consumed, so obvious is it that industry can not keep going without a wide and great diffusion of purchasing power, that employers are now preaching the doctrine of high wages. They realize that they need a large consuming power in the hands of the working classes. The situation is

this: Those classes in the community who have the power to consume more, have not the desire; those classes that have the desire have not the power; therefore, the problem is, to give the latter class the required increase of consuming power; the class that most needs such an increase is the great body of unskilled laborers who now receive less than living wages; therefore, both industry and humanity call for the establishment, universally, of a minimum standard of decent living.

How shall this be brought about? The simplest method would be by a legal minimum wage, but unfortunately that remedy is for the present impracticable, owing to the decision of the United States Supreme Court that minimum wage legislation is unconstitutional. All honor to the State of California, and particularly to the employers of this State, for their action in preserving the minimum wage law, when they might have set it aside by a simple action in the courts. In default of legislation there remain only education and organization. The doctrine of high wages and large purchasing power for the masses should be preached everywhere. I would command this work to the Rotary Clubs, the Kiwanis Clubs, and all other organizations that take as their motto the word "Service." I would also command it particularly to employers. It is the greatest task of industrial statesmanship that has ever confronted the world of business. It is also a fit task for the labor unions. The organization of the unskilled would be an important advance toward adequate wages, but as yet, it has been scarcely begun.

Finally, the task of securing minimum standards of decent living for all is one that should commend itself particularly to Catholics, who are loyal to the teachings of Pope Leo XIII on the right of the laborer to a living wage.

## **SOCIAL EDUCATION, SOCIAL WORK AND THE GREAT SOCIETY**

DR. EDWARD A. FITZPATRICK, *Dean, Graduate School, Marquette University, Milwaukee, Wis.*

I have taken as my subject this evening the relations of education and social work as instruments of bringing about the Great Society. Perhaps it is expected that we shall get away at a meet-

ing like this from questions of technique and organization, from statistics and formulas to the larger questions of purpose and relations. I propose to consider the questions of the relation of social work to whatever may be considered the ultimate goal of social effort—a vision of the world and all the wonder that will be. I propose to discuss for emphasis by contrast the relation of education to this goal. I hope I see a synthesis and a reenforcement which may come from these two fields.

*The Social Worker and the Millennium.*—But so far as I know no millennium or Utopia ever included a social worker as such. And so far as I know no social worker ever expected to be included in a millennium. It is in the very nature of social work to deal with the pathology of society—crime, delinquency, poverty, unemployment, misemployment, illness and maladjustment in all its forms. Social work plugs up the holes in our social structure. It stops the leaks, it builds the dikes, the overwhelming ocean may in its might lash itself against our little structures—then the deluge. But the essence of the problem is the control of the ocean.

*The Social Worker in an Imperfect World.*—In an imperfect world there will always be need for the social worker. Perhaps there will be need to always remind her that the final test of her work is that it shall be ultimately unnecessary. Nor must we forget that there are still echoes among us of an eighteenth century conception of charity which regarded it more blessed to give than to receive and this was made to mean that the poor and needy were merely “a means of grace given by Divine Wisdom to the end that the elect may have proper exercise for their virtues.” The whole system of English poor relief, going back to the Elizabethan statute, was influenced by this conception and it was transferred to this continent in what has been called the transit of civilization in the seventeenth century. Unfortunately it is still prevalent among us.

*The Contemporary Society.*—John Lapp, at the Des Moines Conference on Social Work, enrolled on the banner of social work the device “Justice First.” Though not following him throughout in his discussion of the problem, we heartily subscribe to his motto, “Justice First.” The point of view seems to be—



and soundly—that a social organization which accepted the motto of “Justice First” and followed it in its life would remove, or at least reduce the cause of social defect and make unnecessary most, if not all, of social work. There are some startling figures given by Doctor Lapp in his presidential address, which, if they are only half true, is a terrible indictment of our contemporary society:

“What is the result of the operation of the law of the survival of the fittest even with the many safeguards which we have already thrown around the individual to mitigate the horrors of the struggle? Read it in the record of a single year. From four to five million people actually recipients of material relief; a million and a quarter in institutions for defectives, dependents and delinquents; nine million at the free dispensaries for medical aid; five hundred thousand dependent children in the care of public or private benevolences. Twelve million people in the United States suffer at this moment from the calamity of destitution or its near approach. A great army, one in every ten, of the population marches in the valley of the shadow of poverty. This great body of human beings is not constant but changes with great rapidity. The death rate is high, reaching no doubt to double the normal rate. New recruits fill the ranks and overflow them with a never ending tread as tens of thousands go down annually into the great shadow. Let us not forget that this is a great human tragedy continuously before us on the stage of life. We may well say with Goldsmith:

“Ill fares the land to hastening ills a prey,  
Where wealth accumulates and men decay.”

It always seemed to me a devilish society that required the sacrifice of the worker in the process of rendering the necessary service or securing the necessary products for the Society. It seemed to me, as I have elsewhere phrased it, a society of Satanic origin in its most infernal mood. A beneficent society would furnish by its processes of industry, public service, communication and the satisfaction of other social and individual needs the very means for educating the citizenship and enriching human personality. Spencer Miller, an optimistic person, thus puts the case:

“In the past our entire academic system has aimed to educate men for some productive experience; while we are just now appreciating that production itself is, and should be, an educational experience,”

and adds:

"The true Workers' University of tomorrow may be the establishment we call the factory today,"

and cooperative engineering courses makes this seem a possibility.

*Our Industrial Society.*—Let us look at some major aspects of our contemporary society. First the industrial organization. Unfortunately our contemporary industrialism is fed not only by the raw material of forest and stream, farm and mine, but by the infinitely more precious material, the human being himself. Though rejected in our speculations, the commodity theory of labor holds too general sway in our actual industrial practice. Though we plead for a resumption of the personal relation in industry and for responsibilities of trustees of industrial corporations we do not seem to make much real progress. The increasing and minute specialization of processes throws the emphasis on the machine and man becomes a machine tender.

And modern science tends to become the twin of modern industrialism. The ingenuity of the scientific worker is truly marvelous. His achievements in every field are a tribute to the intellectual capacity of man. He sees relations, notes coincidences and finds uniformities extending throughout the whole range of the cosmic universe. The industrialist, with almost equally marvelous capacity, has taken the findings of laboratories and makes them into means to satisfy the old wants and to create new wants of man. And the scientist himself begins to wonder whether "mankind has not thus released from the womb of matter a Demogorgon which is already beginning to turn against him, and may at any moment hurl him into the bottomless void?"

*Our Political Society.*—Our politics are as puerile as our economics and if anything more so. Our economic life is characterized by great energy and great productivity in its immediate goal, but wasteful in its social by-products and missing possible higher social objectives. Our political life seems a very witch's cauldron with the motto, "Fair is foul and foul is fair." Henry Adams called politics the systematic organization of hatreds. Arthur Brisbane, a shrewd observer commenting on the negative platform of a shrewd politician, points out, we vote our prejudices and antipathies, not our aspirations and our admirations. Our debauch in fanaticism and bigotry is passing. A belated justice

in Indiana, we trust, will be its last phase. We demoralize our public service via the prohibition law. Public office is not conceived as a public trust or there would not be so many State governors in jail. Economy is a substitute for thinking and extravagance is a way to build up a personal machine. Politics is the arena of personal ambition instead of an instrumentality of public service. Political parties forget they are means to ends and the good of the machine takes the place of the good of the public.

We do not seem to realize the tremendous part government plays in social welfare. Government is potentially the greatest public welfare agency in these days. Government is our greatest social worker. In the hands of ignorance or incompetence or just ordinary good intentions, it manufactures the evils it is organized to prevent.

The present need for a trained public service we see on every hand in city, State, and national government. Government operated not so long ago through the tax gatherer, politician, and the soldier. Now its functionaries are the doctor, the teacher, the nurse, the factory inspector, the child welfare specialist, the sanitarian and the whole gamut of professions of modern society. And yet President Lowell's comment is true—"We train men for every service except that of the public."

*Our Education.*—And what of our education? Our educational practice lags far behind our educational insights. Too often even our educational theory shows the inevitable result of the moral vacuum in which it is born. And its philosophic phosphorescence is just phosphorescence. Perhaps the most significant example of this is the report of the Committee on Character Education of the National Educational Association, published by the United States Bureau of Education as Bulletin No. 17, 1926. Lacking any certain basis, and wobbling between uncertain bases without decision, and then trying to catch everybody in its net by mixing up its philosophy, sociology and education in a chaotic potpourri, it succeeds, as one of my students put it, in getting nowhere and there is the old sign at the seven-cornered cross-roads, "*Quo Vadis*."

In other words, our education shows somewhat the same defects as our economic and social life: Its over-weening faith in

machinery; its easy susceptibility to catch words, slogans and shibboleths; its substitution of propaganda for intelligently tested and verified experience plus sound reasoning. A new educational scheme, whether platoon, or Dalton, or what not, is put over just the way a breakfast food or a cure for tired women is. A label or trade-mark is determined upon. The propagandist, combining advertising manager, sales manager and factory manager in one, is ordinarily a superintendent of schools or a professor of education. The national convention of an educational association furnishes a convenient platform, if you know the clique managing the association. And then keeping it up is based on the familiar needs of repetition which the advertising profession has taught us so well. Keep your nostrum before the public.

*Prevention, Invention, and Construction.*—And you ask, perhaps, why such a tirade, when we hear the talk about our prosperity, our comparative comfort, our great social achievements, the miracles we perform in our melting pot. I think we need to see in unrelieved chiaroscuro certain familiar facts, which perhaps because they are obvious and familiar we are too prone to accept and neglect. We need to see the need for fundamental constructive social work in our economic, in our political and in our educational work. We need to transfer emphasis from remedy to prevention, from social routine to social invention, from social patchwork to social construction.

*Germinal Elements.*—The situation is naturally not one of unrelieved blackness when there are industrial engineers like M. L. Cooke who, asking the question whether the well-being of the employee or the article manufactured is the ultimate product, answers it by saying:

"As long as the goods we manufacture are the prime consideration, rather than the welfare of those who produce them, just so long are we barred out from those upper reaches of achievement which we believe will afford the distinguishing marks of an essentially democratic industrial regime,"

when the American Federation of Labor points out that the function of vocational education is not a preparation for industry, but for life in an industrial society. It is not hopeless when the scientist himself in the person of Bertrand Russell, wonders



whether science is making man only more cleverly diabolic, and unless the kindly impulses—man dominant—controls, we lose. Even our politics contain somewhat of these germinal ideas that will determine our future.

*What Are We Going to Do About It?*—What are we going to do about it? Are Education and Social Work both going to pursue the even tenor of their way regardless of what happens? So long as society continues as it is there will be abundant social work, and so long as education continues as it is there will be no great relief of the situation. Are we going to continue in our characteristic attitude as told in the story of Katherine Davis?

"I once read a poem which tells the story of a city built on the top of a high cliff. Inhabitants of the city sometimes walked too near the edge and fell over the cliff into the valley below, and were injured or killed by being dashed upon the rocks. The inhabitants of the city met together to decide what they had better do about it. It developed that there were two parties. One party said: 'Let us build a fence around the cliff, so that the inhabitants will not fall over.' The other party said: 'No, don't let us do that. Let us buy an ambulance and put the ambulance down in the valley to pick up the people who fall off.' The latter party won, and a fine ambulance with all its appliances was purchased, and it worked in the valley, picking up the people who fell off the cliff."

*Remedial, Preventive, Constructive.*—Are we going to adopt the remedial measures only and buy ambulances, or are we going to add preventive measures and build social fences, or are we going to do constructive social work and train people to keep away from precipices and do useful things both for themselves and their neighbor.

*Education and Religion in the American Social Tradition.*—This is substantially the view of the American social tradition, that the perpetuity of our institutions and the progress of society is intimately connected with education. Perhaps the most often quoted statement on this subject is Washington's in the farewell address:

"Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports. . . .

"Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

It, perhaps, should be noted here too, that in almost all the statements of this American tradition religion is almost always associated with education as a factor. Perhaps the most often quoted statement of this is the statement in the *Northwest Ordinance*:

"Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

*Education and Social Work.*—In a total view of social effort Education and Social Work must be viewed as complementary. Social Work must continue to remedy the evils of an imperfect civilization until Education can build the foundation of a more perfect one. And an international publicist has said that civilization was a race between education and catastrophe, and it was by no means certain that education would win.

*Changes in Our Education.*—And catastrophe will certainly be the result, unless we can change the character of our education. The principal changes that should be made are:

1. The child must be made the center of gravity in the educational system instead of the curriculum, the textbook, or any other part of the paraphernalia of education.
2. The child must be conceived in terms of all the sides of his nature and the many facets of his personality. His backgrounds of experience must all be tapped for motives and support of present instruction.
3. The child must be conceived as the creative agent of his own destiny, the star in the educational cast. Consequently education is a process of self-activity by a developing personality.
4. The educational process can not, therefore, be conceived in purely scholastic terms of meeting only the demands of the schoolroom, satisfying the teacher, getting high marks on examinations. The school process becomes not the technique of teaching reading, writing, arithmetic, geography, history, or what not, but the process of aiding and directing the growth of human beings in years and in wisdom. It educates the individual, integrates all his experience and all the facets of his iridescent personality into a pure white of noble character—of life dominated by noble principles. It sends him outside into the world not with

the maxims of the copy-books, not with the useless knowledge of school examinations, not a house divided against itself; but a unified personality, with a supreme human achievement, self-mastery. It must be conceived as an integration of the many selves of the individual under the domination of principles.

5. The out-of-school experience of the school must be organized into his school experience. This will furnish points of contact, means of motivation, the substance of the educational experience. Frequently its narrowness, its gaps, its perversions will be revealed in a genuine educational process. The school experience will be enriched and widened by its interaction. What the child learns in school will have meaning outside the school.

6. Instead of the unfortunate overemphasis on specialized knowledge, which having found its nadir in the Graduate School of the universities, is now being pushed down lower and lower in our school system even to the elementary school, there must be a new assertion of the unity of knowledge and the unity of experience as the matrix of knowledge.

7. The recovery of the individual in the processes of mass instruction, lecture methods, university extension by wholesale. Not merely the theoretical acknowledgment of individual differences, but the practical utilization of them in stimulating individual self-activity.

8. Another change to be noted as necessary is a change from our pitiable determinism to the recognition to education as a creative process with the individual as artist. This educational Calvinism is reenforced by the more refined methods of tests and measurements. Useful as aids or clues, or helpful in diagnoses, they become, particularly in the hands of the mechanically minded, fatal. They tend, in the hands of amateurs, to dissipate the desperately human problem of education.

9. The existence of a great deal of mental capacity which remains undeveloped under present educational and social methods.

This transformation of the educational process so as to secure a social upgrading can not possibly be done unless we regard the school process in other than scholastic terms. To continue to regard education other than constructive social work is a loss to individual and community. The school, it has often been inti-

mated, is manufacturing social problems faster than whole generations of social workers can remedy them.

*Educational Case Work.*—I propose now as one of the greatest instruments of this new education, with man as creator of his own destiny, our old Cinderella of social effort, the social case work, somewhat reconstructed, refined in method and broadened in scope to serve the constructive, yea, creative purpose of education. We have seen its service in the pathology of social work as in the pathology of education, with the truant, the delinquent, and even the subnormal. We have seen it utilized largely with problem children by visiting teachers. What is here proposed is that this broadened casework must become the basis of a constructive educational program for *all* children, by the classroom teacher herself.

*Emphasis on Normal Human Beings in Normal Relationships.*—It means a major interest in, and emphasis on, normality. Where mental hygiene and social hygiene facts are used, they should emphasize contrary to a general and unfortunate tendency, instead of disease, abnormality, degeneracy and crime, the facts of normal physical, social, mental and moral life. We should set up as *part* of our general aim, the development of the *potential* resources of the great mass of the people—resources undeveloped by present pedagogical methods. This would tend to actualize the statement attributed to Jane Addams that she would rather raise the many a little than to raise the few much. An idea also expressed by Browning in the famous lines:

“Make no more giants, God,  
But elevate the race at once.”

Such a technique of teaching as is suggested, which would have as its basis of understanding and its instrumentality, the intimate knowledge of social background which educational case study would reveal, would be transforming in its social effect. The reaction of gang, recreation, playground upon human beings would be known in the concrete, and the effect of social institutions would be seen in their reality. This would furnish to the educational group in the society the basis of a program of social reform, apart from the main means to secure it in the change of individuals.



*Individual in Social Reconstruction.*—It will be noted that this program includes as its major interest the recovery of the individual in the whole gamut of his social relations. It includes the conception of the whole community as the ever-present educational influence. It regards the actual making of the individual as the educational process. I restate this now in order to sound a warning which, if it doesn't need to be sounded here, does need to be sounded in our general society. It relates to the part the individual must play in the plan of social reconstruction. Every plan of social reconstruction must have as its basis the permanence of individual reconstruction. Just as there is no possibility of education except it be self-made, so there can be no individual reconstruction unless the individual himself is its agent.

*Avoid Evading and Missing the Problem.*—We do not meet the issue squarely when we point out the social or accidental causes of unemployment, injury, poverty, delinquency and the rest—if we stop there. Floods may cause disaster as they do, but it is preventable disaster, and a people who waste millions on political fences in the shape of pork-barrel bills might redirect its expenditures and its brains to flood control and better social planning. We deceive ourselves when we throw the responsibilities on Society with a capital "S" or Government with a capital "G" or Humanity with a capital "H."

We fall into grave error when we regard our economic system, the State, the school, as anything else than means. We shall get nowhere if we regard the social process as a mere agency for improving the comforts or the conveniences or the amusement of human beings. Unless our politics, our economics, our amusements and our education improve the quality of human life, the multiplication of the comforts and conveniences means nothing. It is not the whole truth to say the individual injured, unemployed, poor, delinquent can not do anything about it in a large number of cases. This may be true. It is part of the inevitable wastage of cities:

"London, for instance," says Victor Branford, "could find no better use for Francis Thompson—finest of later Victorian poets—than that of a cab-runner. Lest that instance be put out of court by the practical man, who sees no social value in a poetic imagination, let us supple-

ment it by an example chosen from another end of the mental scale, and from a city more frugal and less unorganized. There are problems of applied mathematics, upon the solution of which the world of invention still waits, which, in the opinion of the late Lord Kelvin, would have been solved by the young Norwegian mathematician, Abel, if his university and city of Christiana had not, in effect, allowed him to die of starvation and neglect, aggravated, as in all such cases, by its inevitable moral sequel—a broken heart."

*Wasting Talent and Opportunity.*—We waste talent, we waste genius, we waste opportunity. These victims of social organization are frequently the victims of wrong education, or misguided education, of perverted family life, of the teeming life of the slums, or of the vacuous life of wealth. I choose to think of the possibilities of catching these people early enough and giving them genuine educational opportunity. I see schools as the instrument of intellectual cooperation of social life. Unless there is mutual interaction there is waste. This is especially true in its higher reaches, the university.

"Lacking the vision of the university, the city becomes a breeding ground for all the tribe of charlatans, from patent medicine men and palmists, up to panacea mongers, political, social, and religious."

*The New Individualism.*—I choose to think of education as a process in terms of Mary Smith, Johnny Jones, and Billy Smith. There is a real danger that in our mass production in education and in industry, we shall lose the individual. I choose to think of social effort in terms of the individual who must think out the program, have the initiative to start them, the power to carry it through and to see that its gains are permanent. I choose to think of what human wreckage might have been if it had an opportunity; or having the opportunity some individual might have been an inspiration so that it could be taken advantage of. I choose to think in terms of a moral and social work of responsible individuals. This does not mean the individualism of *laissez faire*, but an individualism of moral responsibility and social vision.

The whole purpose and function of the social process is the development of human personality. Social change can mean nothing unless translated into changes in individuals. One of the great problems of the twentieth century is the recovery of the

individual, and nowhere is this need greater than in the field of education itself.

Looking into the future I can see our great *constructive social work* of education carried on so that in very real sense "the whole child" goes to school. Home, school, gang, recreation agency, church, and every other organized instrumentality are cooperatively used as raw material for the process of man-making by the individual. The repressions of home, or playground, are not hindrances in school work; school is an instrument of wider appreciation and more intelligent utilization of out-of-school resources. The school is not the world of the child, but the world is the school. Education becomes a creative process by a unified personality.

*L'Avenir est Magnifique.*—I see in such a method of handling the educational process a creative type of citizenship, worker, and man. I see more and more of the field of politics, industry and social work regained to a new humanism. I see the positive helpful member of society replacing however slowly the negative or indifferent ones. I see less need for a governmental bureaucracy, but more participation by the individual citizen. I see illness as a means for a new régime of personal health, probation as a moral regeneration, accident as leading to thorough rehabilitation, poverty as a discipline in virtue for larger service. I see processes of social invention such as workmen's compensation preventing accidents, unemployment insurance stabilizing industrial employment, a new equity in law more nearly securing justice. I see the creative forces of society intelligently and cooperatively organized for the processes of man-making.

I see in city planning, not merely a guarantee of breathing space—light, air, and the like, for the physical man—but an adequate spiritual environment for the highest there is in man.

I see a new type of socially-minded citizenship without the compulsion of law nor the less real compulsion of public opinion, with a high sense of trusteeship making the social environments agents in the development of the highest capacities of all men. I see the test of every social mechanism, the quality of human life

it promotes. I can see the individual as creative artist, and man is the product of his supreme effort to achieve the highest development of the best man, or, perhaps, to approximate to the measure of the fullness of the age (stature) of Christ.



### THIRD GENERAL SESSION

**Tuesday, September 6, 8 p. m.**

*Chairman, HON. ISIDORE DOCKWEILER, Los Angeles, Calif.*

### ONE WOMAN'S IMPRESSIONS OF THE CONFERENCE

*KATHLEEN NORRIS, Saratoga, Calif.*

In this particularly wide-awake western city, peppered so heavily with theaters and magnificent moving picture palaces, with luxurious specialty shops and imposing hotels, with restaurants and night clubs of the most expensive type, the Thirteenth National Conference of the Catholic Charities has been as the leaven that a woman hid in a measure of meal.

These have been blazing, humid, September days in Los Angeles, and crowded days, too, for holidays and conventions have packed the big California city. But wherever the delegates and the guests of the Catholic Charities have wandered or have congregated, there have been a peace and a refreshment astonishing and universal. And the Conference leaves us, at its close, with a sense of freshness and inspiration, a unity and courage and ambition, that soar high above all physical conditions, and will make the memory of these hours a memory in which we glimpsed the Kingdom itself.

Los Angeles is literally boiling with Catholic workers; earnest, absorbed, eager men and women who are coming and going among the big hotels and auditoriums, murmuring over luncheon tables in big shaded dining rooms, strolling—in the twilight coolness—through the delicious southern California parks, with their palms and peppers, and, of course, keeping the swinging doors of the big churches a-creak.

And what are they talking about? Talking about hard and fast and eager, and indeed, almost with passion? What is so absorbingly interesting to these broadly built, smiling, middle-aged priests, seasoned by their thirty and forty years of service, these younger clergymen, full of ideals and dreams, these quiet nuns, whose hoods, bending together now and then, are our only

reason to suppose them talking, these fine, devoted laymen of all ages, and these hundreds of women so proudly wearing the white badge, and the little emblem that represents an old Mission Bell?

One skims the program for their topics; the merest glance at the words will do. Great words, these. One wonders how many others in this rich, busy city, are thinking about them today? Religious Immigrant Welfare Problems—Homes—Families—Health—the Blind—the Crippled—the Mentally Handicapped—Living Standards—Leisure Work for Children—Children—Children—Children—Children—Children.

That last word rules supreme in every talk—on every platform—in every conference. And hearing it over and over, hearing the tenderness and the concern in these voices, sensing the determination that they represent, where the welfare and safety of Christ's smallest friends are concerned, one hears—beyond the murmur in the convention hall, and the din and uproar in the blazing streets—that other Voice that said, "Feed My lambs."

It is a privilege to be a part of it, it is a lasting inspiration and uplift to one's soul to be associated, even for a few days, with those who gather here from Toronto and Mexico, Portland (Maine) and Portland (Oregon), Baltimore, Oklahoma and St. Louis—from every great city in the Union, and hundreds of the smaller cities, for one purpose—the lessening of sin and suffering in the Name we all adore.

And I can only say that though the Fourteenth Conference be held in the desert of Sahara or the peak of Vesuvius, I am going to be there, for not to be there means to cheat oneself of a draught of living water from the very fountainhead itself.

Love has ruled this whole great meeting, the love of God and of neighbor for His sake, and whether it was a great orator speaking, or the humblest little murmured report of infinitesimal charities in some obscure district, made by a secretary too bashful to raise her eyes, the note of love has been there, and has rung true.

Yesterday, dreamily waiting outside the convention hall to keep an appointment before the session opened, I found myself watching an old nun. She was really aged, perhaps eighty, and she had been given the humble task of guarding four small children for a while—she was doing it with all her might and main,

too. The children asked her questions, and she regarded them seriously, considerately, before answering. The word "beauty" is much abused in this city, or I should call that old face beautiful. But it was much more, chiseled into an absolutely supernatural clarity and intelligence by the service of more than sixty patient years.

Her voice was moderate, but crystal pure. One of the children, in that restless, hot-noon activity of mind characteristic of children in summer, asked animatedly, "But Our Lord never said anything about swearing!"

The old nun looked at him temperately, thoughtfully. And then in a voice that actually made the words sound new to me, she said:

"Hallowed be Thy Name."

That was all. The child subsided until the next poser should occur to him, and the old nun sat peaceful, patient, her cotton-gloved hands at rest, her quiet eyes on the children, her unimportant self entirely ignored by the busy delegates and messengers and executives who were bustling to and from in the corridor about her.

A pang of something very like envy went through me as I watched her, and I thought how I should like to follow her, after the few short years are over, follow her through the veils that blind and confuse us all, and hear that quiet, strangely haunting voice again. I should like to hear the stammer in it—the tears breaking through it, when some day it shall say:

"But Lord, when saw I Thee hungry, and fed Thee? When saw I Thee sick or in prison, and came unto Thee?"

**FOURTH GENERAL SESSION****Wednesday, September 7, 8 p. m.***Chairman, HON. JOSEPH SCOTT, Los Angeles, Calif.***HEALTH AND RELIGION***REV. C. B. MOULINIER, S. J., President Catholic Hospital Association, Milwaukee, Wis.*

Comedy, laughter, joy, good fellowship, cheerfulness, all more or less synonymous words, are expressive of the spirit in the heart of the Catholic Church. They are the most health producing feelings and sentiments that we can carry with us. The great trouble with the world today is not that it has too much comedy, but that it has too much tragedy. We are making a tragedy of living.

All the great comedies of the Middle Ages were given next to the cathedrals, next to the great churches of Europe, and it is out of that, unfortunately, that the debased comedies of the succeeding three hundred years or so have come. Not by reason of the fact that God and Christ in the Church don't want us to be cheerful and happy, but because perverted religious thought has put sadness into the world. "Merry England" belonged to the Middle Ages, belonged to those times out of which came the great comedies and tragedies in our literature. Do not let us, therefore, here in America, where we are trying to build up a nation true and genuine, and as is evidenced in this meeting of the Catholic boards and Hospital Association, a nation looking to the health of the people, don't let us put into it any thought of depressing sadness. God bless Mr. Hines and those who are like him.

Health and religion, why are these two words coupled together? I do not know just what was in the minds of those who made the program and gave me that subject. I suppose because I am president of the Catholic Hospital Association of United States and Canada they put down the word "health." Because it is the Catholic Hospital Association, they must have thought that religion was concerned, and they are right. The entire aim



of the Catholic Hospital Association is to make itself a propagandist of health and the value of health, health in the individual, health in the home and health in the nation.

May I be permitted to say a few uninteresting words about what health is? Health is the normal harmony of the biological laws at work within our system. And those laws are God's laws. Man for centuries has been studying physics, chemistry and biology, and the present-day knowledge in regard to health is the gradually accumulated knowledge of scientific men and women who are learning more and more about what is going on within our systems when we get ill. There are accidents, there are infections, there are disturbances due to wrong kinds of living, to excesses of one kind or another, to sin; but all of them are the outgrowth of either ignorance or folly, or failure, whatever you call it, ignorance or failure—folly and failure to realize that hardly any diseases today need be contracted by anyone if ordinary common sense precautions are taken.

You know that the age of the human race has been increased in the last twenty-five years by about fifteen to seventeen years, due to growing knowledge, due to preventing the spread of disease, due to individual and corporate care of health, public care of health. A very great economist of Yale University has said that if every person in the United States got from day to day a 100 percent of care in the matter of preventive medicine, curative medicine, of the knowledge that is possessed today by the medical profession our average age today would rise by at least thirteen years.

Now why is it that there are still so many sick amongst us? Why so many injured? Why so many suffering from diseases that could have been prevented. I think a general answer is that we do not use our intelligence enough. The mother and father do not. The growing young man and young woman do not. Groups of people do not. We just go on, and, if we have inherited a strong constitution we think we can do with it as we please. But we can not, and we do not heed the voice ever crying to us from the medical profession, from the nursing profession, and from those great centers of health, the hospitals, in regard to caring for our health.

The great charity meetings that you have had here during these days are trying to get this message into the schools, into the homes. Nurses and doctors are being sent there in order that the child may learn to take care of its personal health.

This is science. Health need not be poor, need not fail people through accident or through unavoidable heredity, if we will only use our intelligence and follow that leadership in the matters of health which we have in the growing, bettering and more and more humanitarian profession of medicine and of nursing.

Every disease, every touch of illness is due to some condition in the body coming either from without or developing from within, which, if properly diagnosed, if properly looked into and cause discovered, can be remedied, can be cured, can be stopped early in the condition. We are a fairly intelligent nation of people here in the United States. Of course, this audience is supremely intelligent (laughter), and I want you to know that there is more folly, more ignorance, more crooked thinking in the matter of health today than perhaps there has been in any century in the past, or any year of the past century. We sometimes talk about the ignorance of the Middle Ages. We talk of "Dark Ages," and yet right here on this American continent there is more ignorance in regard to individual and public health than I believe was manifested in all the past history of the world.

Why? Because we fail to realize that the thing we call health is the outcome of the observance of the laws that God has put into our nature, the natural laws, the biological laws; the medical profession, scientific and research men are simply finding what God has put in, and they are trying to tell us how to take care of our health, and they have nearly extinguished all of the contagious diseases. The days of great plagues and devastating contagious diseases have almost past. We have some infections that we haven't discovered how to control, such as flu; but all of those that the scientific school has discovered how to control, can be controlled, if we only obey the ordinary dictates of common sense. God made us what we are. We are all more or less the products of a heredity which is more or less sound and healthy in its physical being, excepting the spoiling that we

put into our individual life, that from the individual life gets into the family.

Religion, real religion, true religion, religion that comes from God and Christ is scientific religion. It is religion that appeals to the mind and whole being of man. If we believe in the creed, we believe that we have been created. We believe, therefore, that as biological units we come from the hand of God. If we believe in the creed that is said in the holy mass every day, we believe we have an intelligence that is to be used every day for the discovery of more and more natural truth, and we believe that every device of that intelligence is intended to help us to keep ourselves, our descendants, all those about us well in as far as up-to-date medical science enables us to do.

The clergyman, the bishop, the archbishop, the Pope, tell us in unmistakable terms, with an appeal that is irresistible what are the laws of God that bind us to him, that make our faith strong and unfailing, our hope irresistible, and our charity all embracing.

The lawyer knows the civil law. If he is true to his profession, his whole aim in life is to preserve justice between man and man, between country and country, and between institution and institution. He knows the laws that man has made, based on his intelligent appreciation of what society is.

The doctor is in this world as a profession trained in the study of physics, chemistry and biology, in the study of all the bacteriological beings that infect the world, the study of all the causes that may enter into diseases. He knows all that has been learned of our anatomy, our pathology, and he knows it after years of long and serious study, five years, six years, seven years, and then at the end of a course of that kind he is a mere beginner. He goes into the hospital, and under the training of older men he gets his practical knowledge which enables him to administer to patients gradually the knowledge he has gained in the medical school. There is no course in the whole range of education that is equal in its demands upon the mind and application to the study of medicine.

And yet, ladies and gentlemen, you and I will at times try to be our own doctor. We will try to have something done for us by those who don't understand the human anatomy, the human

biological processes. But it wouldn't be so bad if we only would confine our efforts to ourselves, but we try to extend them to others, and we go so far at times as to recommend our friends, our relatives perhaps, to go to people in the matter of health who don't know what health is, who haven't studied it, or if they have, have only made a smattering course. And what is the consequence? Too often ill health, prolonged ill health.

We want genuine religion; we do not want imposters in religion. Isn't that true? Equally we should not want, we should not encourage imposters in the matter of health, for next to the soul's welfare and salvation the most precious gift we have from God All Mighty is our physical well being. The Church has told us that. We know it not only from the teaching of the Church, but from any other instruction we have had. Yet we trifle with it; we spoil it; we turn it over to those who are unfitted to take care of it. Get your religion from authoritative sources, from people who God has sent into the world to give it. Get your medicine, get your health treatment, your advice from those who have learned nearly all there is to be known today about human health, human disease, and the cure for those diseases.

We are still groping for more knowledge. The laws of biology are very difficult. There is a complex process going on in each one of us that the most advanced scientific investigators, the thinkers, don't know all about. They admit they don't know all about it, but they know all that is known. And it is that kind of people that I say to you, in the name of religion, in the name of common sense, in the name of American fair dealing, you should go to.

What is the purpose of the Catholic Hospital Association? It is to make the hospitals better—better—better—to help the sisters, to help the doctors in every way possible, to give, as near as possible, 100 percent service to those that come to them.

How do they do that? What are some of the steps? Study! Observation! Research! Careful selection of staff, careful training of the young medical man within the hospital, careful supervision of his work. And then the nursing—Oh! that wonderful corps of nurses, the right hand of the doctor, that spend hours and hours with the patients caring for them. They are



the objects of solicitous care in the Catholic Hospital Association, because we want the doctors to have at their hand, and as helpers, a corps of well trained women who know disease, and who are capable of assisting the doctor in his diagnosis, and treatment of disease, who will go on with him, watch his patients, watching and caring for them in the best way possible.

The Catholic Hospitals of the United States and Canada have between 40 percent and 50 percent of all the beds in all hospitals. About four million of people pass through them every year. Does that mean religion? Is there any relation between religion and health? Does that mean that the great heart of the bishop, archbishops and clergy, and all the Church is working in deep sympathy and cooperation with the sisterhoods and doctors on health? Is it a source of gratification to you to hear that the Catholic Church in this northern continent has more than all the other religious bodies, and all the secular bodies of bed service, of hospital service, of scientific care of health?

I am looking forward, and praying and working for the day when the whole medical profession, and the whole American public will say, as they are beginning to say it here and now, "If you want to get the best care of your health of your condition when you are sick, with the greatest hope of recovery of your lost health, go to a sister hospital."

It is coming. It is a slow process. It isn't easy to accumulate on the staffs the best men in any locality. That is coming. It is not easy to have the very latest and best of scientific care of patients centered in any particular institution or group of institutions; but I tell you as Catholic people interested in social welfare, interested in all that concerns the health and welfare of all people, it is coming rapidly. The day will be here before long, with the wonderful cooperation of the hierarchy and the clergy, when the nation will rise and call the Sister Hospital blessed.

Just one word more. You must help. You can not leave it to the sisters, to the doctors, to the hierarchy, to the clergy. The lay people must help. If I had assigned my subject myself to-night, it would have been, "Health, religion and wealth." "Health, wealth and religion." You can not get this 100 percent scientific service, either by way of prevention or cure, from the hands of

sisters and doctors, unless you make it possible for them by your contributions of money to have the institutions, the equipment and type of men and women that are needed in order to give that to the public.

Oh! I could say a few sharp words about the way things go, but the way we think we have a right to demand from the sisters, from the Church, anything we want or think we need. Lay people, that isn't right, that isn't true. You must contribute of your earnings in order to make it possible for the Church to go on doing this wonderful work of social service and of hospital administration.

You have that wonderful group of sisters, you have an ever growing scientific medical profession, and you have the spirit of social service that is beginning greater work, that is becoming more and more organized and scientific, but all that means expenditure. They can not make money, but they must have money to spend. Give it to them, and God Bless you.

### PROBLEMS OF THE SOUTHWEST

RT. REV. FRANCIS C. KELLEY, D. D., *Bishop of Oklahoma*

Father Mouliner referred to the magnificent work that is being done by the Catholic hospitals today. I remember Father Mouliner a good many years ago. He was a father in Detroit College, now Detroit University, and I was in charge of a little parsonage. He wasn't thinking about hospitals then. I know I heard from my fellow priests when I was young, from the older ones, something of the hospital work, and they weren't enthused about it. Something has happened to all of the hospitals in the country, especially our own, that has given Father Mouliner a privilege to stand up here and say nice things about them. But if you want to hear the message of the sisters and find out from them who is responsible for it, I can tell you. Father Mouliner is the person who is responsible. (Applause.)

I am very glad that my old friend Scott told you I am from Oklahoma. There are two types of Oklahomans, and I am sorry to say, that perhaps I can not qualify by appearance of belonging.

The first type is the tall, long, lean, lank, under-jawed, sharp-eyed individual who made the State, who came in when it wasn't a State at all, gave us all of our agricultural development, and made us—well, I was going to say first in this, second in that, second in that and first in this—but I am not going to give you statistics; but he was the type that made us a real State. I know perfectly I can not qualify on the leanness or the lankness, but will you please remember that I am only a short time in Oklahoma. You see bishops when they are consecrated are born anew, and I am a child less than three years old. I hope the next time I get to Los Angeles, if I get by with this, I can be lean and qualify.

The other type of Oklahoman comes from our northeast, and he has his shirts made in Paris, he wears clean spats every day. He is an oil worker. He is the man who put Oklahoma up above California. I am presuming you will not be offended because you have read your papers.

However, I am not here to tell you what Oklahomans look like. I am merely here to apologize for being here, and then say a few words. I am not tying myself down to that few words.

You may say, "But haven't you any Southwestern problem that you can speak of?" I have. My subject divides itself neatly into three parts, not five or seven. You see I am merciful to my audience. My first is what concerns me. The second is what concerns you and me and everybody. The third is what particularly concerns our Southwest.

Now as to the personal part which concerns myself and myself deeply, how to keep Oklahomans from moving to Los Angeles. (Laughter.) You seem to think that is a joke. It may be to you, but it is not to me, for just as soon as any of my real good families get comfortably well off in life so that they can live off of the interest on the money they make in Oklahoma they come over here and spend it. And some of them are sitting right here now. At least I hope they are. So you can not expect me to be patient while your orators tell us, as they always do, about your glorious climate. Your glorious climate, if you please, is a curse to me. And every time I hear of an earthquake or any other calamity out here, every time I hear of them I make a clipping of it and send it around. (Laughter.) Of course, you will say,

"You may have that problem all right, but we have heard that you have been out here two or three times yourself." I have been, I do admit. I have visited you and also made protracted visits, and I do admit I came willingly.

But, ladies and gentlemen, if I do come here, remember the source of the invitation. I admit you have a charming place, and charming people, but above all I admit you have a charming bishop. (Applause.) What on earth is a poor unfortunate Oklahoman going to do? Temptation is spread before him, and this time I fell. I don't always fall. We could travel a good deal if we wanted to. Every bishop is supposed to be able to make a speech. As a matter of fact we can not. But, because you are a bishop you can make a speech, and as a consequence we are invited every place.

I am very much like a story I heard once. In fact I have heard it a half a dozen times, and suppose you have too; but it fits. A clergyman was attempting to secure funds with which to build a church, and sent Sandy McTavish around on a particular day to take up a collection from his people. He decided he had better see how Sandy was getting along, so about noon he went out hoping he could meet McTavish. He met McTavish, but poor Sandy was intoxicated. The reason he was, is because Scotland has different laws than we have. He said, "Mr. McTavish, I am sorry, I am very sorry to see you in this condition."

"What condition?" asked Sandy.

"Mr. McTavish, not putting a too fine point, you are intoxicated."

"If I am intoxicated, it is your fault."

"My fault? How? I merely sent you to make these collections."

"Yes, but every time I call on anyone they offer me a wee drap, and I take it."

The minister drew himself up and said, "Do you mean to say I have nay total abstainers in my parish?"

"Yes, you have some total abstainers in your parish, but I wrote—I wrote to them."



Now, maybe I have compromised myself somewhat in that story; but now I don't write to the bishop here. I come. (Laughter.)

The second point is a little more serious. It is the general problem. How are we going to deepen real Christianity in our people? It concerns you here in California, me in Oklahoma, and the whole United States, and the whole world. If you can do it, you can eliminate your trouble. How are we going to make Christians Christians and Catholics Catholics? We can do it just one way, and that is getting down to fundamentals and learning what it means to be a true follower of Christ. Our Divine Lord took the ten commandments and compressed them into two, and then along came Saint John with the inspiration of God and compressed them into one, and then came Saint Paul and did exactly the same thing and explained the one command that contained everything that our Lord taught, out of which come all things, and that one command is the command of charity, and that is religion. And more than that, charity has another name, and that name is God. How wonderful! How often we should think of these things!

I would like to take the greatest sermon that was ever preached in the world, bar but one—the Sermon on the Mount—and show what the inspired wrote of the statement I have made. That second greatest sermon was preached by Saint Paul. I have no proof that he preached it but the intrinsic proof. You have heard it rather well or rather badly, but whether badly or well, you have heard it from your pulpit and it conveys the message. It begins this way, "If I speak with the tongue of angels, and have not charity, I am become as sounding brass or tinkling cymbals." I am sure that when Paul preached that he didn't put it quite so briefly. But, if you want to know what he meant, put an orchestra here on the stage, and have them seated just as far back as possible, and have every known musical instrument, and then have them begin to play some of the most beautiful melodies, and out of the melodies there steals a silver note now and then, and you remark how beautiful it is. What is it? It is a tinkling cymbal. Next they will play a delightful piece, perhaps by Wagner. Then when the sound rolls out like thunder, perhaps like the thunder

that awoke Rip Van Winkle, then you know the sounding brass is coming. Then one blow on the brass is enough, and three blows on the cymbals are enough. That is your life, your attempts at charity without the orchestra, without the music of true charity. That is what Saint Paul wants you to understand by his word. Then you know how great men speak. You have heard men speak, and speak well, but let us go back to the time when great movements in the world brought out real orators that don't exist today, and then think how wonderful their speaking was. But they are nothing but sounding brass and tinkling cymbals. But think how an angel must speak. An angel must speak with a golden throat, but even that is sounding brass and tinkling cymbal. But Saint Paul goes further and says that we might have all knowledge, and without charity we have nothing. I have had the privilege of having heard a talk on petroleum, on the oil business, by the man who discovered the first oil in California. He knew a great deal about geology, and it was very interesting, but he only knew down to about 6,000 feet. But if you are going to know all about geology you must go down to the fires in the center of the earth, if they are there. But, what is geology? It is just one science, and not the most important at that. You can take the little flower that is explained to you by the botanist, but the botanist can not explain to you the color, and explain to you why that flower, growing beside a tall tree, has one color while the tree has another, yet they grow from the same soil and get the same sunshine. These are the mysteries of science, and we are not going to solve them. But that is just a little of science, of knowledge, and if I have all knowledge and no charity, I am nothing. If I have the knowledge of the prophesy, of the past and future, but no charity, I am nothing. If I have all the faith it is possible to crowd into me then, and had no charity, I would have nothing. And, if I give all my goods to the poor, and give my body up to be burned, as some have already done, I am a failure, if I am not charitable.

The biggest problem that this convention has is, how shall we make the Catholic Church know just what we want. Charity is kind. There is not a deed—a good deed done in this world that hasn't a right to a recompense. A man who is a philanthropist

has asked for his recompense, and received it. He asked for his name on some sort of public institution. He has asked that his name be revered. "He hath received his reward." But real charity does not even seek her own. These are the tests you have to put to your charity. That charity is patient. You may slap the charitable in the face, even, after he has done you a good turn, and he will still be good to you. Charity is not puffed up with pride, seeketh not her own. That is the charity we have to have. If we have a charity of that kind, I say we have no other problem. Once we make an honest effort to get it then we will not need conferences. They get it then by the inspiration of God. That is the second point.

The third point is that particular problem that you must bring your charity, your perfect charity to bear on for your own diocese, and for the entire Southwest. I could name so many, but they are minor. For me, I see places where the faith was once preached and delivered being closed every day. I go sadly and turn the key on the little chapel. Its people have gone. I see my little parishes in the country district dying out. When I go home after the meeting in Washington, my first duty will be to call a priest in from a section with perhaps 5,000 square miles in it, and I have no one to send in his place. The Southwest is a missionary problem in itself. But the greatest missionary problem that we have is the problem of the incoming hordes of our Mexican brethren.

Please do not think we are trying to bore you when we bring this up at any time again. Without any exaggeration, I say to you that there isn't a diocese in the United States that has made an effort, and made it so successfully to cope with this problem, as has been made right here in the diocese of Los Angeles and San Diego. You think I am saying that to please the Bishop. I am not. He knows me pretty well. He knows I have a habit of telling the truth. You shouldn't be afraid to listen to an appeal to help solve the Mexican problem. You have been solving it. But there are certain things that militate against the people that are trying to solve that problem.

We see a dependent people. These people haven't had an opportunity in three hundred years. We see that in many things

they are not like us. They may have a deeper faith, but it is touched here and there by things we do not like. Why should we find it necessary to go out and instruct these people who should have been instructed years ago? You forget that for sixty years they have been forbidden to teach there in Catholic schools. For sixty years they have been persecuted. It is perhaps seventy-five years since it started. There are two generations of the Mexican people who have been handicapped for priests and schools.

You see also the churches and schools. They are there. Yes, they are there, but do you know they are there permitted an extraordinary concession by the Church. Here in the United States a priest is allowed to say two masses, which is not permitted in Europe. In Mexico he may attend three churches and give three masses. Mexico with thirteen million people has less than three thousand priests. Here, with the same number of people, we have double the number of priests.

Another thing I want you to keep in mind when you are judging the Mexican that comes to this country. Remember that the work of conversion in Mexico was done very quickly. It was done so quickly that practically the first missionary who came saw almost the entire country converted.

You may object to that, and say Saint Patrick did the same thing, and didn't have the same help as the Spanish Friars. But, will you please remember that the Irish are not Indians. (Laughter and applause.) You may give them all kinds of names, like delegates, but they have never been called Indians. Saint Patrick dealt with a people that already had a fine example, for, although Druidism was paganism, it was not degraded paganism.

If you look up to the great sacrificial monuments in Mexico, you know what they had to deal with there. Wars were conducted, not for patriotic purposes, in Mexico, but to get victims for the altars, and twenty-five to a thousand people were sacrificed on those pagan altars at a time. No matter what your universities may tell you of their culture. They found at the coming of Cortez, the most degraded and horrible lack of civilization in the whole history of the world; and the padres came in, and in almost a lifetime changed them, and don't you believe that they didn't



change them. Father Mouliner has told you about the hospitals you have here.

You should have. You have the money, the intelligence, and the sickness. Yes, I say it, the sickness. But, would you expect a great deal in Mexico three hundred years ago? The last time I went to Mexico it was in a car filled with physicians and surgeons. It was in a particular border town down in Mexico. Among the other passengers was one of the famous Mayos. This was Charles Mayo, of whom it was once said in Paris, "There are seven wonders in the world. This is Charlie."

I said to him, "Doctor, where are you going?"

"I am going to my ranch."

"Good."

"But I am going to Guadalajara first."

"Why don't you hurry off to your ranch and have a good time?"

"Because there is a famous hospital in Guadalajara, and I want these doctors to see it. It was built about 300 years ago, and it is a model for all hospitals, and these doctors, while they are taking a rest, should see it."

With mischief in my eye I asked who built it, and he said, "Oh! Your Fathers built it!"

Mexico City I have often compared with Oklahoma City, as we have about the same population, yet they had as many hospitals in Mexico City three hundred years ago as we have in Oklahoma City now. Don't you think you haven't the material. You have the material. You can not think of one single profession, one single trade or art that the Mexican hasn't ornamented. Will you please ask yourself how many professions and trades you have in California? You spend your millions on them. It makes ones head swim to think of the money that is going into education of the Indian, here in the United States. And that education is showing good results. But, you say the American Indian in the United States is brighter. On the brain tests both Indians are alike. Very well, there is a poet in Mexico. Why is it Mexico has a Mendosa? Why is it she has a man that stands out with the great leaders—a Diaz, that stands with Bismark and Louis

the XIII. You have heard of the Mexican inventor of a great gun developed toward the end of the war. Please tell me where they get these great men, poets, lawyers and surgeons.

Ladies and gentlemen, do not despise the Mexican and think you haven't an opportunity. You have, and you have a tremendous opportunity, if you will take it, and if you stand behind your bishops and solidly plant that religion in the Indian that seventy-five years of persecution hasn't been able to take out. You will get results, not only for the Church, but for the State. Why do I say that: "For the State?"

Three and a half million have fled from Mexico since the persecutions. Three and a half millions, I say, and I am conservative. He is coming to you, probably, to stay. You may close the gates, if you want to. The border line is long and it will be difficult to keep them out, but those that are here will stay with you.

When I talk to the little Mexican children in your Mexican district, they are so expert with English they can answer me in slang. They have your ways. Now it is up to you to give them everything, and to give them especially that which, if they could ask you for, they would ask with the strongest voice.

But, I said it was patriotic to do it. Mexico dissatisfied and hating us, as Mexico does, is not for our best. Every nation plans its wars ahead of time, but there is never a nation that thinks of the United States of America in a hateful way, which hasn't its plan of invasion of the United States that doesn't take Mexico into cognizance.

How are we going to prevent that? Take Mexico? No, I can not find any sentiment in the United States to take Mexico. Then how are we going to make ourselves safe to the South? There is only one way, and that is, by making Mexico friendly. What has been our policy toward Mexico? If stable boys had planned the policy of the United States toward Mexico, it would have been a very discreditable performance for them. It was planned by alleged statesmen. If this plan had been prepared with the idea of just smashing a country to pieces so that it would be desert and worthless, then it would be a great statesmanship-like job that had been done, because that is what has been done.

But we know no American ever thought of such a miserable thing as that. Some of our statesmen may know nothing about statesmanship and diplomacy, but they do not plan to ruin anybody.

Every time that an American statesman looked to Mexico he looked for the miserable little man who was lifting his hand against the government. Every time we backed the wrong man. That is what makes Mexico hate us.

One time I was in Guadalajara at a meeting, and the next morning the paper said, "We noticed particularly Kelley's face, and one thing is very plain—that he is not a North American. He is a pure English type." Imagine how I felt. That night I was at a banquet given by one of the most prominent and wealthy citizens in the city. I sat alongside of the wife of the young son of the owner of the house. I said to her, "I see you speak English very well, like an American."

And she said, "Well, I should, I studied in a convent in Hollywood."

I complimented her on her ability to handle the American language, and told her she talked like an American. To my utter astonishment she said, "I do not consider that a compliment."

I told her I intended it for a compliment, and she said, "If you had said I speak like an Englishwoman it would have been a compliment, but not when you said 'as an American.'"

I said, "I don't know what you mean," and later asked my host what they meant, and why they said in the paper that I looked like an Englishman. I said, "I am an American, an American and proud to be an American, and I do not think it a compliment to be told by your reporters or editors that I look like anyone else."

"But," he said, "aren't you descended from Irish people?"

"It is true," I said, "all the fathers and grandmothers I have are Irish, but I am three generations out, and I am an American, and why is it you do not like them?"

He said, "They have brought it on themselves."

The next night there was a grand reception in the Knights of Columbus Hall. Everybody was saying nice things about me. The archbishop looked at me and said, "Do you know what this means?"

I told him I did not know what he meant, and he said, "I have never seen an American treated like you have been treated. They must have forgiven an awful lot."

For generations and generations the people who come here from Mexico are going back speaking your language. Later on they will be going back quite proud of being in America. I see that as one of the greatest missionary movements of the age. I would like to have them come up here to the United States, and show them that we have a Catholic Church in the United States that we are proud of. But the trouble is that the other fellow goes out and leaves them under the wrong impression.

The Catholic Church can do more for American trade, American commerce, good feeling and for Latin America, than all the bureaus on this continent. Now you go out and do your part. You will not only make the heart of your Bishop glad, but you will make all the hearts of the Bishops in the United States glad, and you will make the heart of God glad.

### IMMIGRANT WELFARE IN CALIFORNIA

MOST REV. E. J. HANNA, D. D., *Archbishop of San Francisco*

In speaking on immigrants and their welfare throughout the Southwest, may I be permitted in the presence to lay at the feet of Bishop Kelley, not only our tribute of love and veneration, but also our great tribute of thanksgiving and gratitude, for to him, possibly more than any other man, we owe the welfare that has come to the immigrant throughout the great Southwest. (Applause.)

The immigrant has been, of course, to us, and across the years of our nationhood, the source of our greatness. We are a new people. We have risen from stocks that lived beyond the seas. I wonder sometimes, if you catch our problem here alongside of this sunset sea.

If scientific men are right, the cradle of our race was in the Orient, was in the East, and as populations gathered and increased they marched across from the East. They touched the eastern side of Europe. They gradually forced their way across Germany and France and Italy. They touched the islands of



England, and finally, as someone has wittily said, "From the shore of Gaulway they gave the Irish a chance to look out on New York."

And then our fathers came, and they peopled the Atlantic seaboard, they crossed the Alleghenies, they found richness and fatness of soil in the prairies of Indiana, Iowa and Illinois, they found the mightiest of rivers, they crossed the great prairie lands and stood before the great mountain lands that mark our western borders, and then over the mountains they came, and down into the desert, over the mountains again, and finally into this land, that is known as old as the "Land of heart's desire."

And now the immigrations have ended, and we, on this sunset coast face the mightiest problem of immigration that this world has ever known. Three-fourths of the human race dwell around our sea. Three-fourths of the human race look round about them, and ask for a place and for peace; and unto us who dwell here has come, possibly in largest measure the task of solving the last and the greatest problems of immigration. It is the greatest problem that was ever given unto the children of men.

I wonder, sometimes, if you who dwell here understand the problem. I wonder if you stop to think that three-fourths of all the men who inhabit this world dwell around our sea. I wonder if you stop to think of the problem these men are giving unto the world in this day and generation.

Sometimes, as I think of this problem, and worry my mind and my heart, because it weighs upon my soul, I feel somewhat like the poor Irish policeman in New York. He had come from Ireland a short time before, and had reached his heart's desire in being a policeman. He was down near the docks, and some of my poor Italian countrymen were coming off the ships. You know how they come, with a pack on their back, weary and tired. And he looked at them, and one of them seemed a little stronger than the others, so he gave him a touch with his club, and said, "Immigration, the ruin of this country."

Of course, you know better than I do that the Irish are never immigrants.

There is another story told about the poor man coming from the green isle, and landing in New York on the centenary of the

evacuation of the harbor by the English. The harbor was in gala array, and in conformity with our custom, we were making a noise. An Englishman, not knowing anything about it was around and asking what the matter was, and, of course, the Irishman did not know, but went to one side and asked someone in secret what it was, and was told it was the hundredth anniversary of the evacuation of the harbor by the English. The next time the Englishman asked what the trouble was, he said, "One hundred years ago wees drug yous out." (Applause.) Oh, the Kellys and the O'Shays have come to stay.

California, however, has more immigrant problems to solve than any other part of the United States. A few weeks ago, in the city of Honolulu, there met a band of representative men from every quarter of the world. They represented Australia and New Zealand. They represented China, north and south. They represented Japan and her mighty empire. They represented Canada, and most of the finest men of the British Empire. These men were representative men. But in that conference they represented nothing. Unlike all other conferences, they made no resolutions. They attempted to solve no problem, but they sat as brothers and talked freely one to another on the things that were upmost in their minds, and the things that touched most their hearts, and out of that wealth of opinions in the hearts and minds of these great men there came certain problems that touch us in California.

And the first and greatest of these problems is the problem of exclusion. We consider this is our country, so mighty a sovereignty that we can say to the rest of the world, "You can not come in." We feel that this is our sovereign right, but our neighbors around the Pacific feel that it is not right for us, when they have no room for their children, and no food to put into their mouths, that we should say, "Thou shalt not come."

These problems we spoke of with utter frankness, telling these men, with their old civilization that goes back 5,000 years, simply that we must not, and we can not. We told them that it was not a question only of race, but there was a question of the mingling of the races. While nobody, save the great God himself, knows what the outcome might be, still, we told them,

we, because we do not know, are afraid, and because we are afraid, we must keep them out. Of course, we have thousands of their children, who will be Americans in the fullest sense of the word, and they will be our problem. They are educated in our schools. They speak our language. They have our expressions and our speech, and they give unto us a problem that is very very vexatious, the problem of the Japanese in our State, the problem of the Korean in our State, the problem of the man from the Philippines, and the man who has come from the islands of the ocean. These are for us our problem. I do not offer a solution, for I do not know what the solution is; I do not know what the solution can be. All I can tell you is that here is a problem, and ask you what might be the solution, what might be the biological condition arising from this mingling of the races.

What ought to be our position, as we look into the future growth of this great land that God has given unto us. That is one of our problems.

And, if you turn from the problem that faces us as citizens to the problem that faces us as bishops, and as Catholics, then again the condition is very very serious. Remember, always, that we are children of the one Father who is in Heaven. Remember, that Christ shed for these men around our sea the last drop of his precious blood. Remember, we are cemented in one great family in this blood of Jesus Christ. Remember always, that they are our brothers. Remember, that we have an inheritance across the ages of faith for the salvation of the world, and that we owe it to them, to every child that comes to us, this faith, this love that is in Jesus Christ; and remembering these things, remember also that you must face these problems in a kindly way, for charity is both patient and kind, and charity seeketh not its own.

If we can bring to the Asiatic problem that touches us, not only the fullness of knowledge, but also respect for their civilization, respect for their tradition, if we can bring the fullness of Catholic faith and love to bear on this problem, then we are nearer to a solution than we should be, if, in the pride of our race, we turned our backs on these people who clamor for ad-

mission, for our land, or who, already here, are treated as they should not be treated.

It is, of course, with great pleasure that the archbishop of San Francisco comes to tell you here in Los Angeles you have not only looked after the Mexican that has come up from the South, but that your bishop, with his intelligence and his energy has turned also his heart, and his mind, and his helping hand to the Japanese and Chinese, and the children that come from Asia, while we too in the North are trying in our small way to do our own little bit.

The other problem that comes to us, an immigrant problem, is the problem of the European. We always omit the Irish (laughter), for they, seemingly, belong to us. But, for the five years before the great war there landed upon our coasts a million people from sunny Italy. No matter what may be the virtues of this race, no matter what may be their power to become great and noble citizens, in the beginning of an immigration they need our help. One of the most serious problems we have had in this State is the problem of looking after the Italian. But the problem is not the problem that you have with the Mexican. These men will be able, little by little, not only to help themselves, but, if you do not look out, we who come from Southern Italy and Italy in general, will own all that you possess. So the Italian is not a problem that you need worry about, except from the standpoint of religion. But with the Italian and religion we have a very serious problem.

The Portuguese scattered up and down our coasts, because for the most part they dwell in our rural sections, do not present such a severe problem, but it is still a problem. But, I would appeal to you all in the interests of that great Church to help us, not simply by your contributions, but help us by word of comfort, by telling these children of the South how they can be, not only American citizens, but noble sons of the Christ and Church to which they belong. They do not need your money. They do not need your help in that way, but they need to be taken by the hand, and to be turned to the best things that the country affords, that they may partake of the traditions that this country affords.



Remember that in the next generation the Catholic people of this State will be largely Latin. The Latin has returned to the conquest of California.

And finally, my children, there is with you the problem of which Bishop Kelley has spoken with such eloquence. I doubt if there is any place in the world where the episcopate of any country has ever been faced with a problem as great as that facing the episcopate of the Southwest, the Mexican problem. I think, sometimes, that those who rule us, and in whose hands is our destiny, can not, because they are not here, understand and appreciate the racial problem that has been given to us in the Southwest. I sometimes feel that men who dwell amid a homogeneous population can not conceive what it means to live in a place where you must deal with men of every race, of every clime, day after day. These are our problems, some of them, that we have on this Pacific Coast.

True to the traditions of the institute of pacific relations, the archbishop of San Francisco offers no solution to these many problems, but in concluding this magnificent conference that Catholic workers for charity from east to west and north to south may I be permitted to say, that, if there is a solution of these problems, it is in the great law of love and charity that you have heard explained so well tonight.

No matter what may be the race or color, no matter what may be the previous condition under which these people have lived, once they come to our shores and once they become part in any way of our life, of our civilization, we, with the magnificent tradition of the ages coming on to us, must treat them as brothers, children of the true Father, brothers in Jesus Christ.

We must have for them great respect, for they are God's image. We must have for them love for the blood of Jesus Christ glisteneth in their faces, and, if, we can only think of these things, then I am sure that these problems, so weighty, will not seem so hard for all is possible where there is love, and nothing is impossible where there is love of God through Jesus Christ; and, if I might end with words that are more sacred than any that I can utter, may I conclude with the words that fell from the lips of Jesus Christ: "Isasmuch as ye have done

it to the least of these my little ones, ye have done it unto Me," and to work for him who gave his life that I may live is the highest ideal of American citizenship, the highest ideal that man may have in the mighty City of God as it rises majestically through the ages.

**PART II**  
**PROCEEDINGS IN SECTION MEETINGS**

**COMMITTEE ON FAMILIES**

*FIRST MEETING*

**Monday, September 5, 9 a. m.**

*Chairman, REV. JOHN F. DOHERTY, Director of Catholic Charities,  
St. Paul, Minn.*

**TYPES OF INVESTIGATION NECESSARY BEFORE  
BREAKING UP THE FAMILY**

*MISS ROSE J. MCHUGH, National Catholic Welfare Conference,  
Washington, D. C.*

The question framing the discussion this morning assumes that there are among us a certain number of families in which conditions are so hostile to the welfare of children that other provision for their care must be made. By whom? The Church? Historically the Church has been the defender of the rights of parents, only so far as those rights have not interfered with the personal rights and welfare of children. She has taught always mutual respect and duties as well as rights of both parents and children. She has by her teaching and canon laws defended the family from undue interference by the State and from that more subtle method of destruction—a materialistic philosophy of family life. She has provided agencies and institutions to care for children whose homes are broken. Her courts have declared a marriage contract void only when there was unquestionable proof that a free contract under her laws never was entered into.

Shall the State break up families? In the older European countries children and women had no rights of property or person under the civil law. It was not until 1909 that England seriously set about enacting laws protecting children and abrogating the rights of fathers to the personal possessions of their children and their earnings. In this country we have developed a more liberal interpretation of the rights of the state through chancery proceedings to protect children. This policy has had a marked influence beyond the establishment of Juvenile Courts. It has widened the boundaries of the State's interest and correspondingly decreased parental control in industry, education, health and the care of children beyond the parental home. The State has responsibility for preserving family life and consequently for depriving parents of the custody of their children whenever they fail to care for them according to the legal provisions enacted by it on behalf of children. These legal provisions vary in our States, but in principle they are the same. Forty States now have laws making adults criminally responsible for contributing to a child's delinquency or dependency. Forty-four have mothers' pension laws. A few have passed laws assuming guardianship of illegitimate children, and of all others needing protective care. Thus briefly the State delimits its responsibility for guardianship of children in need of special care.

Shall private agencies break up families? Perhaps individuals and agencies have always assumed responsibility for the care of neglected children—the beginnings of this are lost in time. Since the Reformation the failure of the State to protect children from unscrupulous parents and from industry has placed upon voluntary agencies and individuals greater need for their interest in children's welfare, which they have not hesitated to meet. Private family welfare and child welfare agencies have been largely responsible for the State's expanding program of protective care. Shall private agencies break up families is an academic question—they are doing it and doing it with common approval and support. I shall, therefore, limit my discussion of policies and procedures by private agencies to such as pertain to diocesan family welfare agencies. Social policies governing the breaking up of families have certain aspects of uniformity for all family agencies, public



or private, but for diocesan agencies there is the element of religious welfare with which other agencies are not so necessarily concerned.

In actual practice few cases of neglected children come to the attention of family agencies—at least this is true in cities—where social treatment by them is not indicated, and in which neglect or abuse is so gross that immediate removal from the home is necessary beyond all question. We all agree I think that such cases usually require court action. The amount and type of investigation which any family agency would feel called upon to carry out therefore depends largely on local conditions, the degree of cooperation it has established with the courts and the equipment of the latter to make for itself the necessary investigation before court action. Cases of physical abuse of children are of this type.

We have witnessed material changes of policy by courts and social agencies in reference to breaking up of families since the establishment of special courts for children, the passing of more recent legislation and the more extensive development of private agencies. These changes have progressively reduced the number of families which can not be assisted to provide the accepted standards of care for their children. As new resources are opened up social agencies are enabled to modify their standards of treatment of family problems. The death of the father, inadequate income, industrial accident and incurable disease—with certain exceptions are no longer considered reasons for breaking up families. It is well for us to keep in mind these social changes and to consider that our policies of today may be also quite temporary. An historical attitude of mind is the essence of hope, and of social planning for the future.

It is basic in family social work that action to break up a family must rest on social evidence that parental neglect or inability to care for children threatens their moral, physical or social well-being—perhaps all three; that interference by any outside agency may occur only when the standards of living fall so far below the standards of the community that the children can not be protected in the home; that the social agency which assumes the responsibility for breaking up a family shall have made every reasonable effort with the resources available to preserve that

family as long as the children's interests warranted. Breaking up families is the last step in treatment—the crossroad where the social agency, having traveled over every bypath known to social case work accepts the fact that it is unable to preserve the home and protect the children.

It is our declared purpose to preserve family life and to prevent the breaking up of families which casts children adrift from their natural home. Extreme situations which make this unhappy procedure necessary are illustrated in this story of the A family.

The A family was reported to the family welfare society about ten months after Mr. A was murdered by a neighbor. There had been quarrels between the two families extending over some months but the real facts were never clearly ascertained by the family welfare society. The man who killed Mr. A was discharged by the coroner's jury and later by the court, due it was said to his powerful political influence. There was \$1,000 insurance. The family owned a small cottage in a new and remote subdivision near the city limits which was being built up by Polish people. There were no sewers or drainage. The houses in the neighborhood were for the most part shacks built by the owners. Yards and houses were in insanitary condition. The insurance delayed the granting of a mother's allowance, and at no time during the seventeen months when the family society dealt with the family was there evidence of financial need.

There were two children, Sophie, just past 15 when her father died, and Stanley, 8 years old. Sophie had secured work without a permit. The authorities in the school employment certificate department discovered this and removed her. She needed such extensive dental treatment that she could not be given a work certificate immediately and the vocational advisor attempted to secure the necessary dental and medical treatment for her. Seven months after the A's became known to the family society Sophie gave birth to an illegitimate child and two months after this an illegitimate child was born to her mother. The father of Sophie's child was a married man, who settled out of court for \$600 cash and \$200 to be paid in eight monthly instalments. Mrs. A refused to state who the father of her child was. At this time Stanley became more difficult to manage. He was reported by the

priest to be the bad boy of the neighborhood, and to have been caught in petty thieving. He was said by the Sister in school to show lack of memory and concentration; was unusually restless and sulky, yet responsive to requests from her to do small errands and other services. It was said his father, when drunk, often beat him.

Stanley was taken to a behavior clinic for examination. The psychologist reported that at time of examination "he was 8 years, 9 months of age and was found to have a mental age of 5 years, 8 months and an intelligent quotient of .65. This places him in the high grade moron group of the feeble-minded." The clinic recommended placement in a children's institution because of the home conditions.

The family society then referred the family to the Juvenile Court. The letter of referral states they submitted the case to the Court because:

1. Of the evidence of neglect of and cruelty to Stanley who is subnormal and becoming delinquent.
2. Of evidence of neglect of Sophie's child.
3. Of rumors of the continued delinquency of Sophie.
4. Of evidence of Mrs. A's neglect of all her children.

The investigation which was made before this action was taken substantiated these four complaints as follows:

1. Evidence of neglect and cruelty of Stanley.
  - (a) Statement of a neighbor that his mother beat him unreasonably, and that his father had done so repeatedly.
  - (b) Report from psychologist about his mental retardation.
  - (c) Statement of parish priest, sister in parochial school, and neighbor about his conduct.
2. Evidence of neglect of Sophie's baby.
  - (a) Statement of physician that child had rickets due to improper feeding.
  - (b) Sophie refused to take baby to baby welfare station.

3. Rumors of continued delinquency of Sophie.

(a) Statement of neighbor (friend of family).

4. Evidence of Mrs. A's neglect of all her children.

(a) Statement of neighbor, of wife of man said to be father of her illegitimate child, and observations of case worker.

This evidence was verified and unprejudiced. The neighbor upon whom so much reliance as to home conditions was placed was an intelligent woman, friendly at all times to the family. Making due allowance for language difficulties, the substantiating evidence for this referral to the court was sufficient. The home was obviously enough not doing its duty to Stanley and Sophie, and there was no reason to expect that unless a very great change took place his mother would be able to give the necessary protection to Stanley.

In addition the investigation by the family society included the record of Sophie's case against the father of her child in the family court; statements about the early lives of Mrs. A and Mr. A as given by Mrs. A; their marriage certificate; the detailed history of Stanley made for the psychologist in the behavior clinic. A copy of the psychologist's report was sent the Juvenile Court with the family history.

We have in this case history a neglected child, feeble-mindedness, immorality; the family group itself unable to overcome these difficulties. There were potential if not actual economic resources sufficient to keep the family together after the death of the father, if there had been reasonable planning by the mother. The case history lacks information about moral conditions in the neighborhood, but there is no reason to infer that these were abnormal. Both Mr. and Mrs. A came from very poor peasant families in Poland. They came to America at about 16 years of age and were married here. Their standards of living were not greatly different from those of others of their countrymen living in our large cities. Mr. A had become alienated from the Church—had not made his Easter duty and was in consequence refused burial in the Church. Mrs. A did not attend and the children were somewhat irregular. We know nothing about the moral



standards or Church relationships of Mr. and Mrs. A before their marriage, or until the death of Mr. A. But it is clearly evident that this is a family that lived beyond the influence of Church, of school, and of all other agencies we build to teach better standards of living. At no point in their history were outside influences strong enough to protect them against their own weaknesses. Mrs. A understood so little of our language that the case worker in the family agency was never able to win her confidence. The difficulties of helping by any except one who could speak her language were extreme.

Social investigation and treatment of families falling below our normal standards of family life must give consideration (1) to the extent of family deterioration, whether the problem is of such a nature that no other form of social treatment is available. If other social treatment is available and has been tried without the desired result, this effort often becomes part of the investigation; (2) to the factors which enter into the failure of parents—insanity, feeble-mindedness, vagrancy, chronic alcoholism, cruelty, chronic begging and refusal to work, immorality, extreme ignorance. Each or any combination of these seriously interfere with ability of parents to educate and protect their children. Social evidence of the extent of that interference is found frequently in school records, indicating truancy, irregular attendance, failure to make grade, behavior difficulties and petty delinquencies of children; in physical neglect of children, based on testimony of teachers and findings of physical examinations. The family agency is dependent upon specialized agencies in its investigation of disease, mental and physical. The testimony of these agencies as to the presence of disease, the state of its progress, its prognosis, and its importance as a menace to the family welfare is essential. (3) Investigation should determine the probable effects of the breaking up on each individual in the family, whether the separation is to be permanent or temporary. It is our responsibility to understand people, their motives, their inner personal difficulties, never to judge or to blame. Unless the investigation can determine that the children will be certainly better off, separation from the home would ordinarily better be delayed. Decision in these matters must rely on the type and amount of evidence

indicating the extent of parental neglect. Personality studies of the children covering information as to their physical condition, school records, recreation, sense of responsibility, attitudes toward the family situation and behavioristic tendencies are needed. In many cases the assistance of a psychologist is required to secure this information. (4) Family agencies need constantly to scrutinize the temper of the community as it expresses itself through public opinion, the courts and other social and medical agencies in the matter of the breaking up of families. Investigation must determine the standards of such agencies toward treatment of the special problems with which they deal. It is not uncommon for children's courts to assume an unfriendly attitude toward agencies filing complaints about the home care of children unless the latter have substantial evidence to show that case work over a considerable period has been attempted without effect and every possible resource at command been made available to the family. It is our special task to define standards of family welfare and to serve those who are in most danger of losing them, but we are not solely responsible, nor can we wisely travel too far afield from the opinion of the other social agencies in the community. (5) In cases of immigrant parents, the case worker has need of a knowledge of history, racial traits and customs. Living conditions in the old country must not only be understood, but when he is attempting to alter radically present standards of living, he will need to learn from the immigrant individually the circumstances of his life before coming here—his moral, educational and industrial standards particularly. (6) Concerning the religious life the case worker must not only have verified information about marriage, baptism, confirmation, attendance at Mass and the Sacraments, and the religious training and education of her clients. He needs to understand their attitude toward religion, morality and orderly habits of living. This is not discovered by categorical inquiry but is part of the case worker's technique in treatment. And may I remind you again that in immigrant families we need a greater perspective and patience in dealing with them. Lack of all opportunity and education for effective living in their former homes has usually meant also lack of instruction

in the faith, and the consequent alienation which comes from ignorance.

When social evidence of this nature is available, it frequently points to the method of breaking up the family to be adopted in a given case—whether by court action, or action only by the family agency. When satisfactory results can be obtained otherwise court action is not advisable. It should be our effort to preserve for the children any respect for their parents that may possibly be salvaged, to save them from learning the ways of courts, and to protect them from comment by neighbors and schoolmates. Court action is necessary when the agency has used every available means to improve the family situation without any response from the parents. A court hearing may be asked too in cases where the agency wishes to use it as a part of its social treatment. Grave risk is incurred, however, in such cases unless the agency has reason to rely on the probable attitude of the Court, and the personalities of children and parents are sufficiently well known to it to predicate the results. If court action is deemed unwise the family agency must hold itself responsible for deliberate action based on very full knowledge.

It is to preventive action that we must direct our attention. We know that behavior difficulties which children develop have their roots in emotional reactions to those with whom they live—parents and teachers notably. The attitude of parents or teachers to first delinquencies has a very deep influence on the child. Change of environment is effective in so far as it gives opportunity for the child to become a part of his group and develop his own personality in a kindlier atmosphere. New interests, affections and relationships must be substituted for the old in ways that will be more helpful to him.

Recent studies by behavior clinics point out not only the need of preventive treatment in the home, but to some degree at least the way to accomplish it. Miss Reynolds of the Massachusetts Division of Mental Hygiene reported to a recent meeting of the National Conference of Social Work on a study of 400 children who were brought to the habit clinics in Massachusetts during the first 18 months of their work. Sixty-seven and five-tenths percent of the children were under 6 years of age, eight and four-

tenths percent under 8 years. Sixty-six percent came from homes where foreign customs prevailed, 43 percent of these being Italian, 23 percent Jewish. Only one in ten suffered from the lack of the physical necessities of life, but 322 children suffered from meager environment and 13 percent from poverty. "In 87 percent of the homes," Miss Reynolds says, "the suffering was spiritual rather than material. Eighty-three percent of these children received from their parents no teaching that the historian could discover of what right and wrong behavior means. Seventy-eight percent received no effective control in their homes. Nearly half lived in homes that outwardly at least showed no cultural interest; 41 percent lacked opportunity for normal play; twenty-three and six-tenths percent were cut off from the social give and take of their fellows, and 10 percent were children unloved in the place they called home. There are no figures on which to base conclusions as to religious training received by these children.

"This study reveals a tremendous educational problem. If more than half the parents of these children were too ignorant to live understandingly in the world of common life, if eighty and five-tenths percent of the children failed to find adequate home care, including training in conduct for living with other people, what can be done about it?"

This is the challenge which the diocesan family welfare agencies must meet. Their service is primarily directed to the preservation and enrichment of family life. In the unhappy situations where Catholic standards of living have been lost or deliberately abandoned, or where death of one or both parents or other social forces have destroyed the unity of the family it becomes necessary to care for children outside of their parental home, there are certain practices and policies of social case work for our guidance. Summing up the discussion of this paper, we may again emphasize the necessity of deliberate action by any social agency which accepts responsibility for removing children from their own homes. The social evidence upon which such decisions must be made should be of such a nature and quantity that reasonable doubt of the effect of the removal on the children may be set aside. It must include verified information on the extent of the



family deterioration, the factors which enter into it, their etiology, and the community resources available for improving the status of the children after removal.

## FOLLOW UP WORK IN BROKEN FAMILIES

MISS HELEN A. MONTEGRIFFO, *Executive Secretary, Catholic Welfare Bureau, Los Angeles, Calif.*

There is usually more than one way to reach a given point. We are concerned primarily with our objectives and the best method of obtaining these objectives. When I say the best method of obtaining these objectives I mean the most direct method, the most efficient method, the most effective method, a wholly ethical method.

I assume that we are really discussing broken homes, interrupted home life, rather than broken families, and that the family members, therefore, can be reunited. That our objective in this work is the reuniting of the family members in the home, which may or may not have to be reestablished.

Home life may be interrupted or temporarily suspended on account of the removal from the home of the father or of the mother or of one or all the children. If a member has been removed on account of *accident or ill health* the accent in the follow-up work will have to be along the lines of proper care in the home for that member upon his return. This is especially so in cases where a tuberculous person has been removed to a sanitarium or where one or more undernourished children have been placed in a preventorium or a fresh-air camp. During the period of placement, sanitary conditions and health habits may have to be established, the importance of rest periods will have to be recognized and arranged for, instructions must often be given as to the need for good food, carefully selected and combined and the way to properly prepare foods.

If either parent has left the home on account of *temperamental difficulties or antagonisms* the accent in the follow-up work will be laid upon giving each parent a better understanding of the rights of the other and upon giving both a better understanding

of the responsibilities which are theirs, instilling in them a sense of partnership in this important home making and home maintaining business, all this after a real knowledge of the essential factors and underlying difficulties has been secured by the visitor. I assume that it is unnecessary for me to go into the details, of the first interview or investigation with this audience, even if that had not been done prior to placement.

The interruption of home life may be difficult to adjust in *cases of desertion*. One desertion case which came to my attention and was most difficult to adjust, as I recall, was as follows: The mother had gone directly to an institution and placed her three children without their father's knowledge. She had left a note in the home telling the father where the children were and said that she had decided that she cared more for their boarder than for him and was leaving with this boarder.

The father, broken hearted, called at the office to ask advice and aid in reuniting the members of his family. He could not account for his wife's conduct. They had not quarreled. He had never suspected any misconduct. The children were visited and they, too, were broken hearted. The institution was among the best, but did their mother not want them? They wanted her and they wanted their father, they wanted to be at home.

The boarder was located through his place of employment. The mother was located through the boarder, and appealed to. Months were spent in trying to adjust this situation. Since the mother and boarder were living in different houses it was impossible to take legal action for cohabiting.

Of course, you may say that if the sisters had not taken the children the mother would have deserted the home anyway, but it may be that a careful investigation into the need for placement might have prevented this from happening. It would probably have taken no more time or effort to do the preventive work than was spent to bring the woman back to a realization of her responsibility. The children were returned to their home and the visitor helped the father to secure a competent, elderly housekeeper until the mother returned, which she did.

No effort should be spared in endeavoring to locate a deserting parent, or a runaway child. Too frequently desertion is a

stepping stone to added problems, too frequently the young runaway is tending towards a career which may lead to crime. Too frequently we pass on the deserting father with meals and lodging as a transient man, too frequently we pass on the runaway boy, the potential hobo, to become the deserting father.

If a child has been removed from the home because of antagonisms or conflicts, the cooperation of every member of the family must be secured to help adjust the circumstances which lead up to the break, and to help adjust the mental attitude of those involved. It is usually more difficult when the antagonism is between two children of the family than when it exists between a parent and a child.

Not long ago a child of a family had been placed. The difficulty that had existed between the two of three children in that home was brought about by the fact that the two older children, the two involved, had each been given one of the four rooms in the home to scrub every Saturday morning. They swept and scrubbed towards the doorway between the two rooms, and invariably one or the other would run a little water over the doorway from one room into the other. Weekly quarrels ensued, antagonisms grew until there was very little that they did agree about. After several months of constant effort an adjustment between them was still impossible. They were given rooms to clean which did not adjoin, but they would go from one room to the other and scatter a bit of dust or squeeze a bit of water from a half-wrung-out floor rag.

During the period of placement many contacts were made with both the placed child and the child who was permitted to remain in the home. A spirit of helpfulness and a desire to be copartners in the work of the home was developed. The children themselves decided that they would rather be together than be separated, and when the family was again reunited these two children became the closest of pals.

Where either or both parents present definite *problems*, long-time supervision is usually necessary. Non-support on the part of a husband who is physically able to work or whose unemployment is not due to mental inadequacy or mental disorder, is some-

times best cured by a prison sentence with work in a road camp, which will give support to his family.

Frequently, of course, the husband has become a problem because the wife had not realized her responsibilities nor fulfilled her duties in her home. A careful study of the story of the imprisoned husband and of the wife's story and an investigation of the history given by competent and unbiased relatives and friends of both the husband and wife should reveal the fundamental difficulty. This will enable the worker to make the necessary readjustments in the home pending his release.

The problem child usually needs twenty-four-hour supervision. Too few boarding mothers are equipped with sufficient education or the necessary training to direct these children in habit formation and mental hygiene. This often necessitates moving the child from boarding home to boarding home and hampers the progress which would come with proper treatment from the beginning. Such children, rather than most of our normal children, need the constant kindly care and religious supervision that can more adequately be given by our religious in our institutions.

While the child is away from home it may even be advisable to have the family move to another neighborhood in order that former companions may be dropped, or in order that old neighbors may not renew their discussion of his past habits and difficulties when he returns. The child must be interpreted to the other members of his family. A better understanding of his mental processes and reactions must be given to the members of his family and their cooperation in continued treatment at home must be obtained. It must be remembered that only too frequently home life has had its influence on the child and that the parents themselves have been contributing factors through their lack of understanding or their selfishness.

How should our objective, the reuniting of the family, be obtained? What is the best method?

The *institutions* can appoint trained case workers who could bring their reports on home conditions and adjustments before a committee of competent religious and lay people, which will make the decision as to whether the home is now suitable for the



child. This same committee might hear the results of investigations requesting placements as well, the case worker also gathering background from any other agency in the community that may have known the family or be working with the family.

If a *child placing agency* makes its own investigations for placements it should supervise during the placement period and pass on all releases, doing the necessary follow up after the return of children to their homes.

If a *family agency* is making investigations with a view to keeping the family together, laying special stress on not breaking up the home except where all other efforts fail, seeing the child as a part of the whole and not a unit that can be dealt with alone, the family agency should continue to contact the members of the family during the placement period. The family agency should recommend dismissals and supervise after dismissals. This would prevent our clients being supervised and directed at different times by different agencies or groups with possible conflict of advice and directions.

In the Catholic Welfare Bureau of Los Angeles, where both a Family Welfare Department and a Children's Aid Department have been functioning, it has seemed advisable after a careful study of the situation, to have all investigations for placement made by the Family Department. Children are placed only after all means of adjusting antagonisms and all means of keeping the family together or raising the family standard have been exhausted. We do not aim to relieve parents of the responsibility which our Church teaches God has given them and holds them to an accounting of, we do not aim to widen the breach, to aid separations which too frequently lead today to divorces, by placing children, nor do we break up any home for economic reasons. If parents, either of them, are morally and physically able to care for their children, placement is usually not advised. We have found that over 70 percent of the requests for placements can be adjusted without breaking up the home, and that it is far easier to make the adjustment by the Family Welfare Department by doing the preventive work than by doing follow-up work in broken homes.

## THE VOLUNTEERS IN CATHOLIC SOCIAL WORK

MRS. ANNA W. IVES, *Los Angeles, Calif.*

There exists no institution in which volunteers have worked so unceasingly nor in such numbers as in the Catholic Church.

Beginning with the earliest ages of Christianity, religious and laymen have labored for the social betterment of their fellow man. Few social ideals are to be found today that did not germinate from seeds sown far back in the Middle Ages. It is true that they have grown and expanded to meet the needs of our present environment. The professional social worker of today is the result of the volunteer wishing to found an organization of greater efficiency to cope with a changing and more complicated society.

The volunteer initiated the movement in the welfare work of the Church that has produced the trained expert of today. Unfortunately, however, when this was accomplished, the volunteer would frequently step aside, either through a complex of inferiority, or because his efforts were not always appreciated.

That the volunteer is no dead letter, the professional worker has discovered, and that his achievements in certain fields can not be gainsaid. It must be noted, however, that this discouragement applied only to the layman, with the exception of members of St. Vincent de Paul who have always given a helping hand when most needed, for the religious workers in all fields have continued their labors unintermittently, fortified in the knowledge of the necessity for their ministration.

The time has come when all interested in social service work realize that there is an essential place for the volunteer. In response to this need an army of Big Sisters, and Big Brothers, Queen's Daughters, Confraternity Workers and volunteers in social case work are rapidly equipping themselves to become scientific volunteers, trained at least to some extent they are forced to become, because haphazard relief is no longer acceptable and insufficient income is only one of the many problems by which they will be confronted.

There are two main divisions in volunteer social service work; one where there are no trained workers nor organized relief; and

the other where professional organizations exist, and the volunteer cooperates with them.

The former condition is frequently found in small towns and in rural districts.

I had the pleasure of participating in such a movement a few years ago in Arizona. At that time the separate religious bodies—Episcopalians, Presbyterians, Jews, and others—each helped their less fortunate members, and the county, through the supervisors, assisted those who had no other means and no religious affiliations.

The Catholics organized with an advisory committee of four members and a chairman. Each of these members was chairman of a separate committee, namely Social Activities, Institutions, Altar Society, and Welfare. The duty of the Social Committee was to meet and welcome all newcomers, introducing them to other Catholics who would be congenial. They also planned social affairs, and by this method raised funds for relief work.

The Committee on Institutions kept in close touch with the Orphan Asylum, Hospital and Indian School. They were able to aid the religious in many ways.

The Welfare Committee visited all Catholic cases working in close cooperation with the other religious societies, and the county supervisor, who reported all Catholic cases to us. The volunteer visitor was only allowed to grant emergency aid. Further relief necessitated a conference between the chairman of the Central Committee, and the chairman of the Welfare. At this meeting a plan was worked out by which relatives could be approached, employment found, and assistance, if necessary, given. It was at a second conference, after the information was received, that a decision was reached regarding the advisability of sending the clients back to their place of previous residence, or obtaining positions for them in order that they might remain. The railroad and county were both cooperative when transportation was needed. The membership of Catholic women in this association was almost 100 percent, and each chose the committee to which she felt the best adapted.

Los Angeles, however, presents the more satisfactory alternative, that of cooperation with an organization of salaried workers. A most efficient Catholic Welfare Bureau, as well as the

county and city charities and probation departments, relieve the volunteers of much responsibility and afford an excellent opportunity for instruction and training, besides giving the various volunteers the advantage of close association with trained workers, who have already blazed the path before them.

The Big Sisters and the Social Service Volunteers particularly participate in the work of the Catholic Welfare Bureau.

There are two classes of clients with whom the social work volunteers in Los Angeles deal. The first class consists of those whose cases have been closed by the Bureau, the major problems having been satisfactorily solved, and only minor ones remaining, such as a better position for the wage earner, parochial school for the children, better recreational activities, or the even more important religious follow-up.

The second class represents those cases that are Catholics, but owing to the agreement between the county and the Welfare Bureau, on the basis of the level of income, are being budgeted by the county. In these the Bureau reserves the right to visit for purposes of religious follow-up and counsel in moral but not financial problems. When the situation is not too serious, after the verification of baptism and marriages have been procured, these clients are given to the volunteers. There are also other county cases sent to us by the maternity service in which layettes are necessary. These are furnished by the Queen's Daughters, and distributed by the volunteers, who are able to arrange with the pastor for baptism, or who can refer to the priest any matrimonial difficulties which are found to exist in the families thus visited.

Many other cases have come to us accidentally, a visit in the neighborhood will oftentimes discover a number of families needing attention.

On one occasion, a volunteer trying to find some clients, was informed by an old colored woman of whom she was inquiring that there was another family next door to her who were being helped by the county. She was sure they were Catholics, but they were unable to attend Church because the mother was blind and one baby paralyzed.

The visitor found a woman with two children, neither bap-



tized, and the parents never having been married by the priest. After several visits and much persuasion, the couple agreed to get married and have the children baptized. There were no godmothers available, as the poor blind Mexican had no friends. A relative of the husband offered his services as godfather, and the volunteer visitor assumed the role of godmother. She also consulted with the parish priest and arranged for the double ceremony.

When the morning arrived, the volunteer brought the necessary clothes for the babies, bathed and dressed them, a difficult task when we recall that one was paralyzed, and she and the young Mexican carried the children to the Church, while the father escorted his blind wife, and the marriage and baptisms were performed, all the religious difficulties being satisfactorily adjusted.

The county workers show great cooperation. In one of the cases they referred to us the family had fallen away completely from the faith, partially the result of a mixed marriage. They had been financially rehabilitated by the Outdoor Relief, but the worker felt that a recent bereavement made an ideal occasion for constructive religious work.

The volunteer found at her first visit an attitude slightly hostile, combined with complete indifference towards Catholicism. The children attended public schools, and had received no religious instruction, although of an age when they should have already made their First Communion. Their ignorance on all subjects regarding the faith was abysmal. After several visits, the mother approached the Sacrament for the first time in years. The children entered the First Communion class, and the father after reading various books, kindly donated by Saint Vincent de Paul, signified his desire to be instructed with the intention of becoming a Catholic.

These are but a few examples as evidence of work competently done. During the last six months, the social service volunteers have visited about 60 clients. In some instances one call was sufficient to show that further supervision was unnecessary, and the case was then considered closed. In others, five or six calls were needed before the difficulties were removed. While

some cases, active with the county, need continual supervision as close as that given by our paid workers to our own active cases.

The Diocesan Council of Catholic Women have given us a most capable chairman, and the majority of volunteers are active members of the Council. The contact between the Catholic Welfare Bureau and the volunteers is through the Supervisor of Volunteers in the Bureau, who summarizes and prepares the cases for the chairman. Conferences are frequently held to discuss the problems involved, and the plan of treatment to be applied.

Likewise volunteers take part in the tri-annual retreats given to the Social Workers by Catholic leaders.

This nucleus of an efficient and progressive organization as shown in its past history, promises an even greater accomplishment in the future. I have dealt especially with what has been done in Arizona and in Los Angeles, as these are the fields in which I have worked, and with which I am personally familiar. The encouraging reports that have been heard from different parts of the United States show that the trend of the volunteer is to again enter the arena, and participate most capably in the glorious and unlimited future of Social Service.

**COMMITTEE ON FAMILIES**

**SECOND MEETING**

**Tuesday, September 6, 10.45 a. m.**

*Chairman, WILLIAM H. HARDY, Society of St. Vincent de Paul,  
Boston, Mass.*

**GENERAL TOPIC: CASE WORK AND RELIGION**

**CASE WORK AND RELIGION FROM THE STANDPOINT  
OF CATHOLIC AGENCIES**

*REV. EDWIN L. LEONARD, Director, Catholic Charities,  
Baltimore, Md.*

*Keynote to Paper.*—The Conference will give very special attention this year to the religious case work being done by Catholic agencies and the extent to which case records reveal the religious life of families. If the paramount aim of a Catholic agency is not to revivify and strengthen the religious life of the families under its care then it has lost its right to existence.

*Date of Meeting.*—Tuesday, September 6 at 10.45 a. m.

*General Topic.*—Case Work and Religion.

I. Case Work and Religion From the Standpoint of Catholic Agencies.

II. What Do Our Case Records Tell About the Religious Life of Families?

*Paper I.*—Time, Tuesday, September 6, 10.45 a. m.

*Subject.*—Case Work and Religion From the Standpoint of Catholic Agencies.

*Division of the Paper.*—

*Introduction.*—Explanation of Subject.

I. Christ and Charity.

II. The Church and Charity. Historical.

III. The Charity Office and Religion.

## THE PAPER

The purpose of this paper is really to restate once again the part which religion plays in our charities and thereby to justify the Church in establishing agencies of charity as an integral part of its life. Family case work is merely the modern terminology used in applying the resources of the Church to the care of individual families. As is so well stated in the program issued for the Conference—"If the paramount aim of a Catholic Agency is not to revivify and strengthen the religious life of the family under its care then it has lost its right to existence."

Our viewpoint on religion and charities differs very much from that held by other social agencies. Some few years ago the Virginia State Conference of the National Conference of Social Work held its meetings in the city of Richmond. One meeting was given up to the discussion of the part which the churches should play in charity work. Representatives of the Jewish religion, of the Episcopal Church, of the Salvation Army, of the Conference of Allied Churches and the Catholic Church explained their attitude to charity. The representative of the Conference of Allied Churches sent down from New York, clearly stated that the Church should only experiment in charitable ventures. It should begin things, and once the value of the movement is well established then the work should be turned over to another agency, either private or public, but not under the auspices of the Church. We have had many examples of this in Baltimore. Orphanages begun under the auspices of the evangelical sects have been taken over by the State. Agencies engaged in family and children's work, begun as Church organizations, are now being conducted entirely without the Church as private agencies. With all these agencies religion is merely one of the categories of life, placed on the same plane as the economic, social and educational categories.

With us Catholics, religion is more than that. It is a vivifying force which permeates our whole existence. Its influence is felt in all the categories of life. It plays a very important part in education. Behold the army of Priests, Brothers and Sisters who give up their life to the perpetuation of religious education. Behold the millions which are spent every year on our own schools



by our people who in many places also pay millions in taxation to support the public schools. Religion dictates the principles of justice in our economic life. It determines what is fair and what is crooked in business. It lays down the principle of just pay for the workman. Besides establishing agencies for the promotion and betterment of our social life, it also dictates principles which serve as a norm for our contact with our fellow men. Since this is the viewpoint of the Catholic Church as regards religion, this viewpoint guides our every action in the field of charity. Charity is the flower of our religion. It is the foundation stone on which rests the security of its existence. Illiminate charity from the Church and, humanly speaking, you destroy its existence. The parish which has at heart the care of the poor is a flourishing parish. Religion succeeds best there. Vocations flourish, and Church attendance is at a maximum. The parish which is careless about its poor is a parish which is dead.

Our name of Christian means that we are followers of Christ. We aim to do what Christ did. If we pick up a Life of Christ, or study His life in the pages of Scripture we find that the phrase "He went about doing good" is the keynote of His every action. Good in a spiritual sense, good in a material sense. The story of the Good Samaritan is the story of Christ Himself. It would take pages to merely enumerate the acts of charity and kindness recorded in the Life of Christ. We know that every act of Christ was not done merely for the sake of the act itself, but had a teaching value which was to be the guide for future generations. We were to model our lives on the life of Christ. The principles of Christian living were laid down by Christ Himself. Since so much space in the Scriptures is given up to the description of charitable deeds done by Christ, are we not safe in saying that the really important things in our life are the things done not for self but for others. The early Christians caught on to this and that was what made the pagans exclaim, "How these Christians love one another!"

Since the Church is the living body of Christ, it merely follows that the Church throughout the ages was foremost in promoting charitable actions. To simply state the part which the Church has always played in charity would be to write a volume.

Centuries after centuries reveal its ever-growing desire to care for the poor. From the very beginning with the establishment of the Order of Deacons and Deaconesses we see her great concern for the alleviation of human suffering. Every effort to establish orders of men and women for the care of the poor was encouraged. Gigantic communities whose sole purpose was the help of the unfortunate sprang up on all sides. Millions were spent in every age to alleviate every form of human misery. Thousands of men and women in every era gave up their lives to the cause and contributed every ounce of their strength and talent to the works of charity. Dr. Healy, of the Catholic University, finds the study of the history of Catholic Charities the most enticing of all his historical studies. I am sure that the inimitable Dr. Walsh could dig out from the pages of the history of the Church every worth-while endeavor in the charitable field. It was the Church which led the way. It was such men as St. Benedict, St. Francis of Assisi, St. Vincent de Paul and St. Camillus who many ages ago gave us the principles of all modern charity. We can no more conceive of the Catholic Church without charity than we can conceive of the existence of the world without the light of the sun. It has always been an integral part of its life.

Now since case work is merely the modern terminology for charitable endeavor in the care of the poor, it logically follows that in case work religion should and does play a paramount part. We say this despite the supposed findings of the survey committee of our last conference. For the benefit of those who were not present at the Buffalo meeting, I might tell you something of this committee. It was determined in our last Washington meeting that a committee be appointed to study five or six of our Bureaus of Catholic Charities and report their findings at the Buffalo meeting. This report I read, but not with the interpretations of the committee. Interpretations after all are the conclusions arrived at from the study of facts. These interpretations are often influenced by our prejudices and also by our experience or lack of experience in the detail work of the subject surveyed. The original report of the committee made many criticisms concerning religion and the charities. The uselessness

of a priest in charge of the charities was clearly stated. We were neglecting the religious life of our people. We were losing sight of the necessity of fostering religion among the poor. We were more concerned about the material rather than the spiritual well-being of our people. Non-sectarian agencies were doing better religious work than we were. It was these criticisms which led the Conference to determine upon the discussion of this subject at our Los Angeles meeting.

The question came up as to the efficiency of our religious work and also as to the adequacy of our records in giving the picture of this religious work. Are we falling down in this present-day method of doing charity? Has scientific methods, record keeping, cooperation with non-sectarian agencies, etc., taken the heart out of Catholic charity, made our work cold and indifferent as regards religion? Are we merely a charity organization like any other charity organization, or are we different?

We directors always thought we were different. We felt that as priests we were doing a piece of religious work that was most important in the life of the Church. We were willing to give up the human consolations which come from parish work as such and take on the duties and obligations which most priests did not have. Was our work after all in vain? Could it not be done by State and private charities just as well as by ourselves? We would all be slow to concede this.

First as to the director being a priest. We feel that since we are official representatives of the Church, and since charity plays such an important part in the life of the Church, that an official representative of the Church should be placed at the head of the charities of a diocese. Surely a priest is best fitted to give the Church's viewpoint on religious questions which affect the interest of the poor. Surely we are best equipped to settle religious questions that come up concerning our people. Our whole training has been a training essentially in religion. Our education extending over long years makes us capable of mastering the Church's principles in charity work. The very presence of a priest in the charity office gives a Catholic atmosphere to the place. Since our whole life is given up to one purpose finally, namely, the salvation of souls, does it not seem most unfair to

state that we are falling down in the essentials, in the religious welfare of our clients? If I honestly could bring myself to believe this, I would ask the Archbishop to take me out of the work tomorrow and give me an opportunity to carry out my vocation as a priest, namely, the salvation of immortal souls. There isn't a priest in charge of our charities in any diocese who is not thoroughly equipped with the knowledge of religion sufficient to do his work, and I do not know of any layman who is likewise equipped with this knowledge.

As to the personnel of our charity offices. All of them are made up of Catholic women with high moral standards. When this question came up at our Buffalo meeting, I called upon several directors to state what extraordinary efforts were made to keep up the religious life of their workers. I found some who assembled their workers every day for prayers in common. I found others who stated many of their workers were daily communicants. Others had yearly retreats for their workers. Many of the charity offices were within the shadow of the Church, and visits to the Blessed Sacrament were made frequently. Now I ask you in all fairness, can women who do these things neglect the religious interests of their people. Why a Catholic girl who is not interested primarily in the religious life of her families would not stay in charity work a week. The sacrifices are too great, the monetary return is too small to continue in the work if she does not feel she is helping these people to save their souls. I know from personal experience with my own workers that the religious life of their people is their chief concern. Marriage entanglements are straightened out, the baptism of children, their attendance at parochial school, their frequentation of the Sacraments, these are the things which they are bringing about every day.

(a) About a year and a half ago, two boys, one aged 10 the other 12, were referred by the chief attendance officer of the Department of Education, who thought the boys were Catholic, as the boys were truants and incorrigible both at home and in school. After working on the case but a short time it was found out by the worker that Mrs. T. was a Catholic had married 23 years ago a Catholic man, and four years later divorced him because of



several attempts on her life. Having a child by her husband and not securing any support for the boy from him, Mrs. T. had found it very hard to get along. A year later she married again. Whilst her second husband was a Catholic, the marriage was performed by a Baptist minister. By her second husband Mrs. T. had four children, three boys and one girl. All of these children were baptized Protestant. Nine years ago the mother was forced to secure a divorce from her second husband, also on the grounds of attempted murder. The worker on the case talked several times with the mother regarding her return to the Church. For several weeks she would give no definite answer, although the worker spent many hours in helping the mother with her boys. Finally when she agreed to think the matter over, it was suggested by the worker that Mrs. T. see the pastor of the Catholic Church in which parish she lived. This Mrs. T. refused to do, stating that he had been unkind to her when she had made a previous visit to him, and that she would rather remain out of the Church if it was necessary for her to see him.

The worker after thinking the matter over, asked Mrs. T. would she be willing to talk to a priest who would be kind to her. She agreed. The worker spoke to the priest and explained to him the facts. He agreed to talk to Mrs. T. In less than two weeks the case was straightened out. Mrs. T. went to Holy Communion this past Easter morning, the first time in nineteen years. About a month later her little girl was baptized Catholic. The rest of the children are now under instructions.

(b) A few years ago a Catholic man referred to our office a boy 16 years of age who was living with Protestant relatives, stating that he did not think that the boy was attending to his religious duties. One of the workers went to the address given by the Catholic man and found that the boy lived with his maternal grandparents. The grandmother was a Catholic but had not been to her duties for a number of years. The grandfather was a Lutheran. All of their children although having been baptized Catholic had fallen away from the Church and attended the Lutheran Church in the neighborhood. The grandmother stated

that her daughter, the mother of the boy had been dead about five years. After her death the boy in question and a brother were placed in a Protestant orphan asylum by the father who is a fallen away Catholic. They remained in the orphanage only a short time when they ran away and came to her home to live. The older of the two boys would not work, he had not been to Mass or the Sacrament for four years. The younger boy was attending the public school and at the age of eleven had not made his First Holy Communion. The confidence of the grandparents was gained by the worker, and after a few friendly visits to the home, the older boy was taken to the parish priest. Arrangements were made for the boy to go to Confession, this he did. The priest made several visits to the home and finally brought the grandmother back to the Church. The younger boy was immediately entered in the parish school and a few months later received his first Holy Communion. Both boys are doing nicely. The older boy working steady, the younger will finish school next year. They are attending to their religious duties regularly.

A half dozen times every week some worker or other comes to my desk with a religious problem to be solved. The protection of the religion of a child gives them much concern. Much thought and more prayer are given before certain material advantages for the child are accepted for fear that this advantage may be a detriment to its religious life.

The routine followed in the taking on of a case is first to find out if the case is known to the Social Service Exchange. If not known the first person to see on the case is the parish priest and make him aware of the family that is suffering. No case is to be accepted without first seeing the parish priest. Of course this does not prevent emergency relief. Now the priest is the guardian of the souls of his people. Merely this reference of the case to the parish priest in most instances is the doing of a tremendous piece of religious work. But the worker does not stop here. She inquires into the religious life of her people, are their children baptized, is the marriage all right, do the parents go to the Sacraments. All these problems when unearthed are brought to the attention of the priest. Children are brought to Church for bap-

tism, parents to the Church for confession, children are entered into our parochial schools, men are induced to become members of the Holy Name Society. Big Brothers and Big Sisters are provided to help the religious life of the children. Moreover follow-up work is done to see that these things are carried out. Just as case work is done for the material benefit of our people case-work is done for the promotion of the religious life of our people. All of the modern scientific methods that are used in present day case-work are brought into play for the religious development of the lives of the poor. Case-work in the hands of a Catholic Social Worker rather than deterring her religious work, helps it. I feel that the missionary spirit can be found to exist with as much vigor in the modern Catholic Charity Office as it exists among any group of Catholic lay-people, and I also feel that the modern Catholic case-work has as its motto—"Through the body we reach the soul."

In conclusion case-work in a Catholic Charity Office is not complete, is dead, is inefficient if it is not permeated with religion. It is used in the hands of women with a deep religious sense, its methods are built up on religious standards, its principals are tested in the crucible of the teachings of the Catholic Church, its final purpose is to save souls. To Catholic case-work, the poor are the children of God and brothers of Christ. Beneath the ragged clothes and emaciated body which it is called upon to build up, to promote its material welfare, is an immortal soul redeemed by the Precious Blood of Christ. It is the salvation of this soul which is the chief concern of Catholic case-work. The Catholic charity worker is the modern deaconess of the early Church. She is the willing instrument of the Church in carrying out in detail its love of the poor. She works finally not for bodies but for souls. She stands ready to serve the body in order to save the soul. The Church appreciates her work. She realizes the good she is doing. She blesses her every effort and the same Christ who loved the poor so tenderly will not forget her efforts when the final reckoning comes but great will be her reward for the good she has done for souls.

## WHAT DO OUR CASE RECORDS TELL ABOUT THE RELIGIOUS LIFE OF OUR FAMILIES?

MISS GERTRUDE MARRON, *Supervisor, Catholic Charities, Washington, D. C.*

Last year at the Conference in Buffalo, Msgr. Wynhoven, of New Orleans, in comparing reports of nonsectarian and Catholic agencies made the following statement: "For nonsectarian workers to accomplish a piece of spiritual work is like a whiff of sweet perfume; it is something exceptional, it strikes them, it registers, it is reported; for Catholic workers it is inhaling the breath of life, it is natural, it is a constant occurrence, it does not impress them out of the ordinary, hence they often fail to report it." Mindful of this statement I read my topic with misgivings for reports are made from records. The more records I read the more thankful I became that Msgr. Wynhoven had provided me with an alibi.

For the sake of clearness I have divided the discussion under four headings:

1. What is a Religious Problem?
2. The Discovery of the Problem.
3. The Treatment.
4. The Results.

In discussing the religious life of the family, that very intangible but most important element, which can mean much or little toward a happy life one can not always give a definite diagnosis, prognosis and treatment. Thanks to science we can form definite conclusions regarding the health of the family, we can follow a prescribed treatment and look for certain improvements. It is difficult to measure the spiritual advancement of an individual or family over a period of months and even years. And as in other fields of Social Work, we turn to the specialist for advice, so in the spiritual field our natural advisor is the pastor.

Catholic Charities in dealing with families face the constant need of deciding what constitutes a Catholic family and when shall a Catholic organization as such cease to handle it. What is a religious problem and when does it cease to exist. For instance



should the Church organization claim a family where the Catholic father has become lax, married out of the Church and failed to have the children baptized. How long should such a family be carried before admitting failure?

A family of five were already known to the nonsectarian agency. The mother was a Catholic; the father a Protestant. The children were baptized and attended parochial school. The father drank to excess and was out of work as a result. So far the agency had had little influence with him. In view of the fact that he stated he had a leaning toward the Catholic Church, the nonsectarian agency requested that the Catholic agency handle it. The pastor was consulted and an interview arranged with the man. After contact with the man the pastor questioned his sincerity. On the pastor's advice the family remained with the nonsectarian agency on the ground that the problem concerned the non-Catholic members of the family.

The Central Office had worked with Mrs. J. for some time. She was separated from her husband who was not supporting her and the children. Disagreeing with plans suggested for her the mother became very uncooperative with the office and refused to permit her children to be brought up in the Catholic faith. The economic adjustment was at an impasse, the religious question still to be considered. Acting on the advice of the pastor to whom all the facts were presented the case was closed.

It is natural to assume that the pastor should decide the questions of a spiritual nature but so delicate is the quality with which we are dealing and so much depends upon personalities that there are cases like the following:

Mrs. T. married out of the Church when very young. She had had a previous record of delinquency and married a man, a Catholic, whose record was similar. They had been married a couple of years when he was sent to jail. During that period she was given financial assistance and an effort made to bring her back into the Church. When Mr. T. was placed on probation the home was reestablished and the outlook seemed most promising. The visitor lessened her supervision. Not long afterwards Mr. T. broke probation and was returned to jail. Mrs. T. had become very careless and the pastor advised the office to discontinue in-

terest. However, the visitor had a good contact and wished to continue longer. Mrs. T.'s carelessness regarding her religion was ignored and her material needs supplied. One day she came to the office to report that she had been to Confession and Communion as she knew that was what the visitor wished. She became ill shortly afterwards and died suddenly without the last rite of the Church. By continuing her contact the visitor provided her with moral support, without which she seemed unable to get along, and so brought her back into the Church.

How do these problems become apparent? Central Catholic agencies play a large part in their discovery. Many appeals come for relief, for advice for minor adjustments where a careful study of the situation shows a major religious difficulty. These families would not have been reached by the pastor because the religious question was not paramount in their minds. In fact we have so often discovered a need for spiritual relief in families where least expected that it is a matter of routine to verify all marriages and baptisms. It does not always follow, if the marriage is valid and the children baptized that the spiritual life of the family is developed to its fullest capacity. It *does* follow that if the laws of the Church have been disregarded in respect to these two important Sacraments there can be no spiritual life whatever and the sooner we discover it the better our contact will be with the family.

One such instance which comes to my mind is that of a family of seven known to the pastor for several years. He helped them materially time after time when the father was unemployed. The parents received the Sacraments and the children attended the parochial school. It was not until the Central Office verified the marriage that it was discovered they had been married by a minister.

In another case investigation of the marriage brought forth facts which led to the discovery of a previous marriage by both parties, neither of whom had been divorced.

These are only two instances of many because of which we have felt justified in the additional labor this verification entails. We have received the greatest cooperation from the pastors in spite of the burden it has placed on them.

Most Catholic organizations at some time have been called upon to place children in institutions, the parents laying claims to Catholicity. The investigation shows no Catholicity whatever. By reason of its access to records of other organizations, the Central Office can often discover the lack of Catholicity without loss of time. This also applies to those who are not Catholics but wish to have their children brought up Catholics.

Thus, in the discovery of the religious problems we have a twofold responsibility; first to know the religious history of our families and to bring their spiritual needs to the attention of their pastor; secondly to relieve the pastor of the individual who has no claim on the Church and to transfer him to the proper source.

We now come to our third heading, namely: Treatment. Up to this point the average record has little need for an alibi. The same can not be said for the means by which results are secured. Our technique or treatment in developing the spiritual life of our families is successful in so far as our cooperation with the pastor is complete. In this our records are of little assistance. It is not enough to say that the pastor was consulted. We would not think of consulting the physician without obtaining his plan of treatment and following it to the best of our ability. As the medical Social Worker acts as an assistant to the physician, carrying out his directions and furnishing him with information vital to his diagnosis, so the Social Worker is the aid to the pastor in planning for the spiritual welfare of the client. The agent of the Catholic Charities has the machinery to obtain certain details more easily than the pastor. She is in a position to observe the family in different surroundings and to make economic adjustments which may create a better religious atmosphere. For instance she can arrange for the care of the baby in order that the mother may hear Mass. She can see that the children get to Mass and Sunday School, if necessary by securing the services of a volunteer willing to cooperate with her in a definite plan of action. She can, through the resource of the Church and through her contact with city organizations, make financial and medical adjustments and so, by relieving the overwhelming burden on the family, give it the opportunity and the desire for more spiritual things. From

time to time the visitor can remind the couple married out of the Church of the peace of mind they have sacrificed and the graces they are losing by failure to rectify their marriage.

But in case the visitor fails, what then. Mr. and Mrs. N. had come from a little country town. Both were Catholics, poorly instructed in their religion, and for some reason had been treated rather curtly by a previous pastor. Resenting his attitude they married out of the Church. This memory clung and when the visitor tried to persuade them to have the marriage validated they refused. After repeated attempts she asked the pastor to visit them hoping that his attitude would counteract the effect of their previous experience. He failed to visit and eventually the case was closed. In view of the reason for their antagonism a personal visit from the pastor might have achieved the desired results.

Mr. and Mrs. B. had been married by a priest but had gradually fallen away from the Church. They never went to Mass and the child was not baptized. Mr. B. was moody and irritable and was not doing well on his job. The visitor brought the family to the attention of the pastor who called to see them. The baby was baptized and the couple started to attend Mass. Little by little Mr. B.'s whole outlook on life changed. He lost his irritability and the home life became much happier. This was two years ago. A short time ago the visitor met Mr. B. on the street. He is doing well at work; he owns his own home in the suburbs; there are now three children, all baptized and all going to the parochial school when old enough. The visitor gives the credit for the success of this family to the kindly attitude and the tact of the pastor. Unfortunately the record does not show the means by which success was made possible in order that such a treatment might be used in similar instances.

The same is true of the following: In a family of eleven the parents had been married by a minister, the children were baptized in another church and none of them attended Mass. Through the efforts of a Catholic nurse in cooperation with the office the marriage was validated, the children baptized and all started to Mass. The case history recorded the problem and the result. What it did not record was the fact that the mother's parents had died when she was very young and she divided her time among



relatives, some Catholic and some Protestant. A Catholic aunt saw that she made her First Communion but usually she was so far from a church that it was most difficult to attend and her religious instruction was extremely limited. On the contrary her husband was brought up a strict Episcopalian. It is small wonder that she failed to grasp the meaning of marriage as a Sacrament and was married in his church. The record fails to show that the religious appeal was made through the husband and it was he, believing in the need of religion, who urged his wife to have the marriage rectified.

This brings us to the final consideration, Results. It is an absolute necessity in this day of increasing case loads to employ some method of limiting the work in order to concentrate on the most emergent problems. When shall we say that we have succeeded in a spiritual adjustment? When shall we say that results do not justify the time and money expended?

The practice of closing records has one tremendous advantage, namely: It necessitates a complete review of our work and reminds us wherein our treatment has brought no complete results. The analysis is most difficult from the religious standpoint, and yet, being a religious organization it is of utmost importance for us. Presupposing that we know the reason why a couple has left the Church how can we be certain that their spiritual welfare has been adjusted unless they have been tested by a similar circumstance? If a child has received splendid religious training out of the home what assurance is there that the home will not undo this work when she is returned? It is something which only time can tell.

Clara and Jane were two of a family of five. When they were fourteen and twelve, respectively, it was found necessary to remove the children due to the mother's immorality. The mother who was devoted to her children objected and court action was necessary to give them into the custody of the father. Because of their lack of training and the nature of the knowledge they had acquired it was impossible to place Clara and Jane in a foster home and they were placed in the House of Good Shepherd. After the court proceedings the attitude of the girls toward the visitor was very hostile. Clara refused to talk with her when she

called at the institution. The visitor continued to call realizing that she was the main contact between the family and the girls who would eventually leave the institution, to be readjusted into the family life such as it would be at that time. Little by little she regained Clara's confidence and after a year the two girls were returned to the father. Due to pressure of work the visitor withdrew her supervision. A year later the case became active once more. The mother was living with a man to whom she was not married; the younger children had returned to her and because of his own indiscretions the father was unwilling to force the issue in court. Clara alone of the children had not remained with her mother. When visited at the home of a friend with whom she lived she showed a sympathetic attitude toward her mother's shortcomings. It was not her mother's action which urged her to leave home but the fact that she hindered her in the practice of her religion. The organization so far has failed in developing a permanent religious life within the parents but it can truly say that it has supplied Clara with a spiritual resistance which has been tried and found unyielding. The visitor will no longer work alone for she has an ally within the family.

In analyzing our results preparatory to the closing of our records it seems to me we should return once more to the specialist. Just as we would not consider an individual physically well until declared so by the physician so we should not consider him spiritually well until declared so by the pastor. Since we are merely aids to the pastor in the religious life of his families is it not his responsibility to tell us when he will dispense with our services?

## COMMITTEE ON CHILDREN

### FIRST MEETING

**Monday, September 5, 10.45 a. m.**

*Chairman, JOHN P. REEDY, Secretary of Metropolitan Central Council, Society of St. Vincent de Paul, Chicago, Ill.*

### GENERAL TOPIC: A HEALTH PROGRAM FOR CATHOLIC CHILD-CARING HOMES

#### THE PHYSICAL HEALTH OF THE CHILD

*JOHN C. RUDDOCK, M. D., Acting Chief, Santa Rita Clinic,  
Los Angeles, Calif.*

In order to protect the mother and keep the child alive and prepare the adolescent for his functions as a citizen and to promote the maximum efficiency of the worker, we need the concerted forces of the whole social organization. Of this the best illustration is the world of sciences and practices gathered into the revised concept of preventive medicine.

#### INHERITANCE

The medical profession has been accused, not, perhaps without some reason, of placing too much stress upon the environment of a child, and too little upon the inherited capacity. By inheritance we mean the physical, mental, and emotional traits of man. By environment we mean something gross and substantial as food, warmth, shelter, disease, and the like. Since the organism usually responds to an environment, the environment itself must be as complex as the possible responses of the organism, which are practically infinite in number and degree. The differentiation between inherited characteristics and those acquired or influenced by environment is very complex and one may mistake many times for inherited, factors ultimately shown to be environmental. There

is no test known in medicine that will prove that a child inherited idiocy or feeble-mindedness, or that this is due to injury, disease or some other factor.

The medical profession, then, must direct their activities in preserving, in the given case, whatever inheritance the environment reveals. Every human life offers a long series of problems to be solved. It is the business of preventive medicine to discover how they can be solved so that the individual will yield in his social group the maximum of good life for the longest time.

Our methods of prevention must tend towards producing a higher standard of individual fitness and each individual must answer to the tests of long life, steady output, freedom from special disease, and high power of resistance to infections. In order to accomplish this, preventive medicine must adapt its methods to the pre-natal and post-natal stages of growth and to the superintendence of health through infancy and adolescence.

#### PROBLEMS OF SOCIAL STRUCTURE

Society now realizes the importance of this contention, since Government reports tell us that 125,000 babies die annually before reaching one year of age, and that to keep a child alive, is not a problem of life or death, but a problem of social structure. This is accomplished under governmental departments and bureaus with the aid of social and health agencies, which cause laws and statutes to be enacted which redound to the good of the entire community, and help solve such problems as housing, occupation, transit, delinquency, crime, control of communicable diseases, food inspections, sewage and garbage disposal, milk and water supplies, relief in disaster as floods and earthquakes. As applied to the child, briefly summarized, departments of Government and social welfare work arrange for the care of expectant mothers, nursing mothers, mother and child, the unmarried mother and her child, as well as for their food, employment and shelter. Provide for medical supervision of the child at pre-school and school age. Provide for children's hospitals, convalescent homes, orphanages, institutions for crippled, deaf, dumb, blind, and mentally defective children. Arranges for enforcement of various children's



acts. Provide for playgrounds, play centers, recreation centers. Arrange for day care of children and transit and medical attention in the country and suburbs of our cities. Provide for the prevention of tuberculosis, venereal diseases, contagious diseases and acute infections. Provide a nursing service for maternity and general cases as well as trained health visitors. Provide clinics and baby feeding stations and educate public opinion towards a realization of the social significance of the child welfare movement.

#### DUTIES OF SOCIAL AGENCIES

There are certain tenets of preventive medicine as good food, fresh air, sunshine, and cleanliness. To obtain these things in any large social community as found in cities, it is usually the duty of the local health department to enforce the measures that will insure these factors for the majority. The health department and Government bureaus alone can accomplish little without the help of social and health agencies. These agencies have four duties in conjunction with the prevention of disease:

1. Discovery of concealed nests, foci, or cases of disease through visits to the patient's home, workshop, or school, because the Social Worker, not being a public official, tries to assist rather than discipline people.

2. Prevention by means of detailed hygienic explanations and teaching.

3. Education in the details of diet, sleeping arrangements, exercise, recreation, morals and religion.

4. Disposition of cases such as getting them into hospitals, sanatoria, institutions, or obtaining financial aid through charitable organizations or individuals.

The social service department should function not as an independent agent, but as part of a team under the direction of one guiding mind. The facts elicited by the Social Worker's studies, talks and visits should be pooled with the data of physical examinations, laboratory findings, X-Rays, etc. Then, not otherwise, they are of value in improving the physical health of the individual.

## STANDARD OF FITNESS

No one can work among masses of infants, school children, adolescents or adults without feeling the need for a standard of fitness. There have been many efforts to establish such a standard: for example relation of height to weight at given ages, chest measurements, vital capacity and many others. These are mere approximations to a working standard, and are the average obtained by thousands of such measurements and weights, and none is entirely satisfactory. However, such tables and standards are necessary in order that we may grade and dispose somewhat intelligently those children that vary from this approximation or standard of fitness. It is a mistake to rely on such standards to the exclusion of other details. I have in mind two children recommended by a physician for placement in an institution for prevention of tuberculosis, but a lay committee decided that these children were not eligible to the institution because their weight in relation to height and age was normal. The problem of a standard of fitness is very complicated and we must have many working standards by which we can define the stage of sickness or pre-sickness (such as a delicate, undernourished, or pre-tubercular child), or the variations from our standard normals.

In order then that a standard of fitness be maintained throughout infancy and childhood, we must institute preventive measures against those things that cause a variation from our normal. There are three factors—disease, poverty, and ignorance. Disease, however, is the greatest factor and the greatest single cause of poverty; and poverty is the greatest single cause of ignorance. The problem, then, evolves in the elimination of disease, with its miseries and sorrows.

The eradication of disease is dependent entirely upon the resistance and immunity of the individual. The weak are more apt to contract disease than the strong, although some diseases attack the weak and strong alike. Some diseases are communicable and some are not. Measures enacted for the eradication of disease must be instituted for each disease as a separate entity.

Prevention of disease is so closely woven with the factors in-

volved in the increasing of the individual resistance that it is impossible to separate them. These are many and varied.

### FACTORS INFLUENCING RESISTANCE

*Race.*—Statistics show us that some races are more prone to certain types of disease than others. This is because of the variety of customs peculiar to the individual races. The difference in diets, religious practices, marriage relations, recreation, all have their influence on the child.

*Geographical Distribution.*—The parents of the child live in the mountains, at the seashore, the tropics, or the colder zone, along rivers, or on the desert. Diseases peculiar to the various climates or localities with the environmental surroundings, both natural and otherwise, tend to mould the child to types. For instance, the child known as a "hill billy" of Arkansas.

*Governmentl Upheavals* often change the child life of a nation to one of absolute disorder. For instance, the child armies of Russia wandering through the country without clothing or shelter, living by their wits. Without proper housing, sleep, food or education, these children some day, if they live, will be responsible for the conduct of their nation.

*Climate.*—The mild sub-tropical climate where children may be outdoors, enjoying sunlight and fresh air, without the necessity of artificial heat is the most conducive to health.

*Housing.*—Cities and large communities are now attempting to eradicate the deplorable housing conditions started a half century ago resulting in large tenements and districts known as the slums, where hundreds of families live in small apartment rooms without sunlight, poor sanitation, and usually in that district of the city or community where dust, noise, and smoke are more prevalent because it is here that employment for the breadwinners may be had. This was necessitated in large cities like New York and Chicago because of the lack of space for the growth of the city, and resulted in a crowding or piling up of the families. Cities occupying large territories, composed of a majority of single family houses which give the children a chance to play in the sun-

shine away from dust, noise, and smoke, look forward to good citizens, because their problem of maintaining a standard of fitness among their children is lessened.

*Food.*—The relation of diet to disease includes both the class of children who are sick as the result of faulty diet and those children with a lowered vitality caused by inadequacy in the food supply. The diseases caused by a faulty diet are:

*Scurvy*, caused by a vitamin deficiency of the food, too often seen in bottle fed babies which are fed canned and prepared foods, and among older children, denied through poverty the foods containing vitamins as fresh green vegetables and fruits.

*Beri-beri*, a disease peculiar to the orient caused by eating polished rice.

*Keratomalacia*, a complete cessation of growth associated with blindness which will never occur where sufficient amounts of dairy products or green vegetables are eaten.

*Rickets*, a disease known from ancient times due to faulty hygienic conditions, and faulty diet. How often do we see the poorly developed child with a large head, poor dentition, pot-bellied, pale and bow-legged. These children with rickets are an easy prey to infections of all kinds. The important thing in this disease is the prevention, as the damage wrought upon the bony system of the child is irreparable and evidences of this damage remain throughout life. Education of mothers as to proper time to wean their babies and the early adoption of supplementary feedings of fresh fruit juices and green, with sunshine and fresh air will prevent rickets in all cases.

*Pica*, or abnormal appetite, characterized in children by dirt eating is due to a natural craving for earthy materials from disease or the result of habit, lax parents, and bad environment. Anemic children are more prone to this ailment than others, and it is usually due to some wasting disease, rickets, or worms. The children of the South in those districts affected with hookworm are all inveterate dirt eaters. As soon as this habit is noticed a careful examination of the child should be done in order to determine the cause which is then rectified.



*Inadequacy of the food supply*, resulting in a lowered vitality will include all of the aforementioned conditions but in addition:

*A Lack of sufficient quantity* of nourishing food as often seen among the extremely poor will result in children with emaciated weak bodies and minds.

*Food of poor quality*, unwholesome and spoiled foods improperly cooked foods result in various intestinal disorders and parasites.

The prevention of this class of ailments is a medical-social problem, solved by education and the assurance of a sufficient supply of good wholesome food.

*Clothing.*—The transmission of customs and mores from our grandparents that an infant should be clothed with many layers of flannels and woolens, while its elders are comfortable in light clothing has done a great deal of harm in lowering the resistance of the child to infection. Remember when you are warm and hot, so is the infant, and humane treatment demands that some of the clothing should be removed.

*The individual life of the child*, such as type of bed, which should be hard; proper light for reading, and other means of conserving the eyes; plenty of sleep without late hours; play which is supervised in order to develop the muscles and character; cleanliness associated with hygienic education; and the correction of bad posture by means of physical education—all play a very intimate part in the general physical well-being of the child.

*The public health measures* for the control of such diseases as Botulism, Typhoid fever, Malaria, Yellow fever, Bubonic plague, all have an indirect bearing on the child because of the general betterment of the entire community.

*The methods of control of smallpox and diphtheria* by means of vaccinations and toxin anti-toxin injections does so by increasing artificially, the natural immunity against these diseases. By these means, these two diseases, if compulsory vaccination were adopted universally as it is in Germany, could be practically stamped out. By means of the Schick test for diphtheria we are able to segregate those children that are susceptible and protect them by the toxin anti-toxin mixture.

*The general resistance to infections* of all kinds is raised by the correction of various defects as removal of diseased tonsils and adenoids, correction of nasal and mouth defects, repair of ruptures, dental prophylaxis and circumcision.

*The correction of congenital defects*, such as deformed, twisted bodies, blindness, deafness, hare-lip, etc., becomes a problem applicable to but a small group of children and needs no discussion here. Whereas the correction of acquired conditions, resulting from infantile paralysis, injury, and tuberculosis make up a very large group and often are neglected and without treatment, or get into the hands of doctors not competent to treat this type of case, with the result that time is lost in beginning their treatment as well as damage done.

*Skin infections*, such as ringworm, impetigo, scabies, lice, etc., are prevented by means of frequent inspections and early discovery. The keynote is cleanliness as well as reduction of contact with the disease and inspection of pets as many of these skin infections are often contracted from such pets as cats, dogs, birds, etc.

*Safety traffic regulations*, toys, regulation against firearms, safety matches, and the establishment of public parks and playgrounds which keep children off the street, materially reduce the morbidity of deforming serious injuries. Minor injuries are bound to occur and careful parental supervision is the best insurance against these.

*Communicable diseases*, such as measles, mumps, scarlet fever, and chickenpox are always prevalent where individuals are kept in large groups, and this is the reason that they are more prevalent during the season of school attendance. Inasmuch as the period of greatest contagion is prior to the development of signs or symptoms of the disease, quarantine is of little value, but the practice of mothers to deliberately expose their children to these diseases is to be condemned as 1 percent of all deaths recorded in this country is due to measles and a large percentage of the kidney disease of later life is the result of scarlet fever.

*Whooping Cough*, another contagious disease, takes its toll among the children, because of its long duration lasting many

weeks and characterized by the paroxysms of coughing, results in debilitation, deformed chests and is a forerunner of tuberculosis. We have no prevention *per se*, as the whooping cough vaccine merely shortens the period of the disease itself.

*Infantile paralysis* is one of the most terrible of childhood diseases; it comes on without warning, often resulting in permanent deformed, crippled, and paralyzed bodies. Orthopedic surgeons however have done a great deal in developing plastic surgery with educational physical development of muscle groups and various mechanical applications for overcoming the resulting deformities.

*Colds, acute respiratory infections*, nose infections are all dependent upon heat, clothing, dampness, and individual resistance which can be materially influenced by removal of infected tonsils and adenoids and general improvement of the child's food and living conditions.

*Tuberculosis* is a problem which must be attacked separately. There is no disease so kaleidoscopic in expression. There is hardly a structure or organ of the body which tuberculosis may not invade. The disease varies from a rapid fatal course, measured by weeks, to a long life-time. The disease is chiefly *acquired* in childhood. Congenital tuberculosis is extremely rare, even the child born of a mother dying with tuberculosis shows no evidence of the disease, and any infection during the first six months of life is relatively infrequent. The disease, however, is more frequent in childhood than we have been led to believe. Surveys of clinical examination of large groups of children at school age show that at least 30 percent present definite evidence of some form of tuberculosis. Since the advent of the tuberculin skin tests, Von Pirquet makes the statement that most children among the working class have been tuberculized by the time they reach the age of 15 years. If other things are equal, the younger the child, the more easy seems the dissemination of the virus throughout the lymphatic system. The frequency of infection increases in each successive age group. This is doubtless due to the continued, repeated opportunities for infection.

Although the frequency of infection increases with growing age, the tuberculosis process progresses as a rule more slowly.

The older the child, the greater is his resistance. In later childhood the frequency of arrested tuberculosis becomes more evident in the form of calcified glands and scars. Whether such arrest contributes in any degree to immunity is a moot question. However, in the presence of continuous exposure to, or with, a massive dose of infection, immunity readily gives way, and disease reappears. The reappearance of clinical evidence is interpreted as re-awakened activity of the primary infection. Tuberculosis occurs in households and this is one of the oldest observations in medicine, the full significance of which has but recently been realized. It is not uncommon to discover during an examination of a tuberculosis patient, signs of tuberculosis in 3, 4, or 5 children from the same house.

*Acute appendicitis* and other surgical abdominal conditions are dependent upon proper diet in conjunction with habit regulation of the bowels. Indiscriminate use of cathartics with neglect of the bowels resulting in habitual constipation is one of the chief etiological factors not only of acute appendicitis, but such conditions as volvulus, intususception, obstruction, etc.

*Venereal disease*, contracted through the parents knowns as congenital, although not hereditary in the true sense of the word, demands immediate treatment as soon as discovered, and even then the child may innocently carry the stigma of the disease throughout its life.

#### MEANS OF SOLVING SOCIAL-HEALTH PROBLEMS

This has been but a short resume of the various factors influencing the resistance of the child, and will bring before you the importance of the environment in maintaining the physical health of the child.

The three main duties of a social health agency are:

1. To improve the environment.
2. To increase the individual resistance.
3. To maintain the integrity of the home.

We are all cognizant of the application of the various public health measures and general hygienic principles, instituted for the improvement of the environment.



To increase the individual resistance of a child it is first necessary to discover the child that varies from our standards of fitness. This is done by:

1. Maintaining clinics—where Social Workers may bring children for examination, and where parents may bring children that are sick.

2. Physical examination—of all children at school age, in order to grade them for activities and recommend the correction of obvious physical defects.

3. Dental clinics—for the discovery and correction of mouth and teeth defects.

4. Maintenance of a community nursing service.

After the child is discovered our problem then is to decide upon a proper disposition of the case. It is here that a complete social history, that gives the examining physician a word picture of the child's environment is most essential, and without it any recommendations for disposition are unsatisfactory.

The school systems of our country have realized the importance of maintaining and improving the health of the child at school age. This has led to the almost universal adoption of such methods as:

1. Compulsory physical education for all.

2. Corrective physical education for those children that do not conform to established standards of physical health.

3. Rest and play periods.

4. A maximum amount of school work to be carried, which can not be exceeded without a physical examination.

5. Nutrition classes for the undernourished children where rest, milk, and sun baths are dispensed.

6. The exclusion from school of all contacts with infectious or contagious disease.

7. The teaching of personal hygiene, such as care of teeth, diet, etc.

8. The maintenance of a school health department, which includes, doctors, dentists, and nurses.

The purpose of such measures is readily seen when we realize that the whole system of health superintendence is for the promo-

tion of healthy growth from conception on to adult life, and so the medical survey of a school child must look back over his infancy to discover how he may come to school with the least handicap and pass through it with the least damage to his health.

All children are the same, although some come from rich families and some from poor. Their physical characteristics are the same. I have attempted to show you the many factors influencing the health of the child, and to bring home to you that physical health is the product of the environment.

This obvious conclusion makes up the problems of the social agencies which are working for the prevention of disease and for the normal development of the child. The ideal environment of a child is at home with its parents, be they rich or poor, but to maintain the home without jeopardizing the child's health or morals often becomes a serious situation. If a social agency finds a child is suffering from sickness as a result of its environment, the obvious solution, then, is to remove the child to another environment. This is a very easy solution, inasmuch as all civilized communities have many varieties of institutions for this purpose—hospitals, orphanages, sanatoria, preventoria, etc., and in addition many private homes. The application of this method we know as *placement*. Modern methods of placement of children are the outgrowth of the boarding-out system, so prevalent in the 18th Century, which inspired Charles Dickens to write "Oliver Twist." Unlike this old system, however, the institutions and homes into which children are placed must conform with certain standards as outlined by the governmental bureaus, responsible for the enforcement of the various measures enacted for preserving the physical, mental, and moral health of the child.

Take for granted that our institutions are ideal and without criticism, nevertheless, the child is deprived of that one indefinable thing that we know as Mother's love.

Too often now, as our social agencies increase in efficiency with files of multicolored cards and highly efficient clerks and executives, is this phase neglected and many complaints are voiced against these agencies that the personal touch is lacking, that they have no heart, and that the true meaning of the word charity is

lacking. I am not condemning the system of careful data compiled on charity cases, but I am condemning the tendency to handle these poor people as inanimate chattels. Too often because of the large number of cases handled through a social agency, is the child forgotten after placement. The prevalent idea is that the case is solved. It is not. It is only half solved, because then the reason for placement, which is usually the environment of that child, should be rectified as soon as possible and the child returned, if physically fit, to its original environment.

Placement should only be temporary, the time dependent upon two factors.

1. Time necessary to rectify the reasons for placement.
2. The physical health of the child at time of placement.

This time element is very elastic but should always be kept in mind at the time placement is done and frequent surveys of the child's condition and original environment are absolutely necessary in order to cut down the length of residence in an institution or home.

In order to place intelligently a child in a proper environment the examining physician should know the *reason for placement* and the *purpose of placement*. If the child is sick he must recommend the institution or hospital best adapted to fulfill the purpose of placement, otherwise his recommendations merely state that there is no communicable disease or physical reason against placement.

The reasons for placement are many but can be divided into three main groups.

1. Mentally unfit children which include idiots, imbeciles and morons.

2. Sick children which include:

- (a) Contagious and infectious diseases.
- (b) Tuberculosis.
- (c) Crippled, deaf, dumb, and blind.
- (d) Heart disease.
- (e) Syphilis.
- (f) Undernourished and children with low resistance to disease.

3. Healthy children which includes the largest group :

- (a) Orphans, deserted and abandoned children.
- (b) Children in bad moral surroundings, and delinquent children.
- (c) Contact with Tuberculosis or chronic infectious and contagious disease.
- (d) Correction of physical environment.

The purposes of placement are closely interwoven with the reasons for placement, but the classification of them is somewhat different. Placement is either Permanent or Temporary.

The purpose of permanent placement is for the care of the mentally unfit, hopelessly crippled, and the adoption of orphans and abandoned children.

Temporary placement has a dual purpose, either to improve the environment or to improve the health of the child. Poverty, alone, is not a sufficient reason for placement.

### CONCLUSIONS

1. The physical health of the child is the product of its environment.

2. In order to keep the child alive and to prepare the adolescent for his functions as a citizen we need the concerted forces of the whole social organization.

3. The world of sciences and the practices, gathered into the revised concept of preventive medicine, offer the best solution towards producing a higher standard of individual fitness.

4. All methods of prevention must include supervision of pre-natal and post-natal stages of growth and the superintendence of health through infancy and adolescence.

5. The prompt treatment of sick children and methods adopted to increase the individual resistance against disease are all important in maintaining the physical health of the child.

6. Placement should be temporary, and the time element should be dependent upon the reasons and purpose of placement.

7. The integrity of the home should be maintained.



## THE MENTAL HEALTH OF THE CHILD

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The "set-up" of a Child Guidance Clinic is so well known to all of you that I shall spend no time in going into details. However, I do wish to have you bear in mind that the study of the child in these clinics purports to be a study of the entire child. This, however, can not be done with ease and facility by one and the same examiner, hence though seemingly part-aspects are investigated by Social Worker, physician, psychologist and psychiatrist, yet at staff meetings the aim always is to view the child as a whole and to plan for him on that basis.

The Cleveland Child Guidance Clinic became a community clinic at the end of the demonstration, conducted by the National Committee for Mental Hygiene on January 1, 1927. The clinic is therefore open to all agencies, both public and private, as well as to physicians and selected individual parents for the study and treatment of personality and behavior difficulties of children up to the age of 18 years.

In this paper I aim to show by actual case material the work done by such a clinic and then to leave it to you to judge whether it is a worth-while piece of work and one that can merit the support and cooperation of members of this organization.

Child Guidance Clinics are not a panacea for all the mental ills of childhood; not all children studied and upon whom treatment is attempted are made the better for it. This is due to various reasons: chief amongst which are our ignorance in many cases of the causative factors, failure in obtaining cooperation, and lastly, lack of adequate facilities for carrying out treatment. However, it is only through patient study and educational effort that these barriers to progress may be overcome. To this end, moreover, we need the constructive criticism, advice and aid of all those of whatsoever profession who are interested in the problems of childhood, and in particular in the mental hygiene of childhood, the golden age for all worth while work with the children of Adam.

That much of childhood delinquency is the outgrowth of poor home training—training in those early formative years of childhood—is an old story and yet how difficult it is to convince not only parents but teachers, judges and case workers of the truth of this story!

Mary is a 10-year-old white girl born to Polish Roman Catholic parents. She is the fourth of six siblings. She was referred for study after having been committed by Court to an institution because of stealing. Mary's parents are illiterate. The father and mother both have a past record of drinking. At present, however, both parents are working, the father during the day and the mother at night. The mother frankly admits she is unable to discipline her children. The eldest son has been in court on several occasions and is now serving a sentence for stealing. The next two children have as yet no history of delinquency. The two younger ones are, however, considered incorrigible youngsters, over whom the parents have no control.

It is in this atmosphere of lax discipline, drunkenness and stealing that our patient grew up. Physical examination bears out the impression of neglect. She is malnourished, has infected tonsils, a purulent exudate in the pharynx, enlarged lymph glands, many carious teeth and a right external strabismus uncorrected by lenses. On the psychological examination she attains an intelligence quotient of 71. She could not read sufficiently well to take the school achievement test. Her mental ability corresponds to that of children in grade 2B, although in school she was placed in the 4th grade where the history states "she has been doing poor school work."

When Mary was asked by the psychiatrist just why she was sent to see him she at first insisted that she didn't know but when urged to give a reason she answered, "I did something wrong that was no good; I stole something." She admitted stealing a dress and gave as her reason, "I was so crazy that I done that. I needed a new dress. Mother couldn't pay so much for a dress like that" and then added, "I didn't know it was wrong to steal," but at once corrected herself saying, "Sure, I knew it was wrong but I didn't know what I was doing so I done that." She told of

stealing various other things such as an umbrella, a pocketbook, trinkets, etc., and lastly of the stealing of a box of candy from a department store for which she had been arrested. She insisted that the box of candy was worth only 39 cents and could not see why she should have been arrested for that when she had not been for stealing a \$5 dress. Mary believes quite firmly that there is a vast difference between stealing something worth but 39 cents and a \$5 item. She feels resentful therefore that she should have been taken to court on a 39 cent stealing charge. Also, she insists that the girl who taught her to steal was given another chance after she had been caught and Mary sees no justice in her being sent to an institution instead of being given another chance.

Mary has been attending parochial school and so she was questioned what she learned in her catechism relative to stealing. After a long pause she answered, "It says you shouldn't steal or sass father or mother or take things not belonging to you." True, Mary has learned this but what Mary sees outside of the classroom is not such as to drive this lesson home. For when Mary leaves the school yard she goes to visit an older girl (the girl who taught her to steal) with whom she remains until as late as 11 at night. Her mother goes to work at 5.30 p. m. and does not return until 12.30 a. m. Mary says she spends her time till 11 p. m. either at the girl's house or at a show. She admits that occasionally a man by the name of John is with her. She returns at 11 p. m. because she wants to be home and asleep when her mother returns and if Mary gets home too early her father may still be awake so she waits till he is sound asleep in order that he may not know when she gets in.

This family was known to the Court since 1917. Mary was but a year old then. Home standards have improved under supervision. As noted above both parents have ceased their drinking and are now working. The bad example of an older brother has been removed—he being sent to an institution on account of stealing. But home, school, probation officer have failed to heed the danger signals and we find Mary following in the footsteps of her older brother. Mary's stealing goes back at least two years from her own account of it. Yet she was permitted to run at large in the company of an older girl, a known delinquent; and

when at last caught she is made to feel she is a criminal in that she is committed by Court to an institution. The school promoted her from one grade to another when it is evident she could not do the work. It is far too simple a view to label this girl, brought up under the home conditions mentioned above and whose mind was not on school work and in particular not on that which she knew she could not do, whose physical condition due to actual physical defects, fatigue and lack of sufficient sleep must interfere in the proper functioning of her mind, it is far too simple to label her "feeble-minded" and then to use that label as the causative reason for her delinquency. She needs training, and in my opinion this type of girl can be trained best in an institution, (though not in a legal correctional institution), where supervision and routine training in good habit formation can be carried out. She is in need of religious training in order that sound ethical doctrines be inculcated as well as to rear her in the faith of her fathers. Due attention must be given to her physical health. She must be brought up to par physically. Her school placement should be such as is best fitted to her present mental ability. Needless to say her reading handicap demands special attention, but this demands that her eyes be refracted at once so as to correct the existing visional defect. Only when all this is done will she be in a position to gain mentally, physically and morally.

But this is not all. More intensive work should be done with the family, not only looking forward to the return of this girl to her own home but to save the other children from a like fate. This, I can not emphasize too strongly for, unfortunately, Social Workers are too apt to close their case when the child in whom they are interested has been institutionalized. Mary ought not to remain longer than necessary for her training in the institution. She should then be either returned to her own home if it has been made a fit place, or a foster home must be found for her. But Mary must be followed carefully throughout all this time if contact is not to be lost.

Lest I lose your interest in presenting what to many of you is so simple a problem, let me choose for my next presentation a definitely psychoneurotic case.



Rose Marie, age 18, was referred for study by her mother. The history in brief is this: She is an only child of American Roman Catholic parents. The marriage was not a happy one, due to the neurotic disposition of the father. He is described as being almost constantly in a nervous state, having a very bad temper—many times whipping the child and striking the mother in the child's presence. When the child was 7 years old the father suffered a "nervous breakdown" and was taken to a sanatorium where he stayed for about four weeks. Soon after this the child was placed in a convent school where she remained for 10 months. In the meantime the mother was granted a divorce on the grounds of nonsupport.

The child did not take kindly to this separation of her parents. Always a very sensitive child and never in the best of physical health, this seemed to greatly increase her sensitiveness and also to reflect itself in the state of her physical well-being. Whether the child discussed the parental affairs with her teachers is not known. However, even at this early age the child showed marked evidences of scrupulosity. If the mother received any attention from men friends the child would accuse her of being sinful. Following a confession in which she told her Father Confessor of the separation of her parents, she was advised to pray for the reunion of her parents. This but increased her scrupulosity. Every act was thought to be sinful. She had to pray and fast the more. Soon she became fearful about her confessions. She would not think of going to Communion, even though it be but the next day, without first going to Confession; and even then with much fear lest she had forgotten to tell some venial sin.

This was the state of mind of the child when at the age of about 13½ some incident occurred at school about which she could not be gotten to talk, but which upset her markedly. She became increasingly more nervous and scrupulous. She began again to worry about the need for praying for the reunion of her parents, and as her condition became more serious the relative with whom she was at that time staying, thinking no doubt from the child's remarks that she was worrying about the onset of menstruation, gave her some information on this subject. This

upset the girl more. She said she wanted her mother to give her this information. She was shortly thereafter returned home, but her condition became more serious. She wanted to go to church but would not stay throughout the mass because she said she was so bad. She insisted upon making a general confession, but with no relief. Her condition becoming more alarming, she was hospitalized. There she remained for three weeks. During that time she gained 20 pounds in weight, which amount she had lost during the few trying weeks preceding. Unfortunately the cause of the girl's difficulties was not uncovered during her hospital stay. However, she gradually quieted down, and that summer, when not quite 14 years of age, she was sent to camp. She wanted to go; however, she was there but 10 days when she wrote her mother a letter which was almost incoherent—all of it relating to her realization that she was a bad girl. She wanted to go home, to make a general confession, etc. A Catholic councilor at camp took her to a priest, but the girl's condition grew worse, and the camp authorities soon telegraphed asking the mother to remove her. The attack cleared up soon after returning home, coincident with the improvement of her physical health.

Since the age of 13½ she has had at least two major attacks each year. These attacks have come on at about Christmas time and in June. She has kept Advent very religiously, engaging in much fasting and prayer. This would find her in a run-down physical condition by Christmas, and then the excitement of this great feast would be too much for her. During Lent she insisted on severe fasting and daily communion, which also meant daily confession. She was encouraged in this by her Father Confessor. Her school examinations would come along when she was still in a run down physical condition, and so we see her having attacks at about this time in June.

In one of these attacks she kept insisting that she wanted to be a beautiful, pure woman; beautiful in the sense of beauty of spirit. In the fall of this past year, while at a Catholic boarding school, a serious attack occurred which again necessitated hospitalization. She feared she had been raped and was pregnant. She insisted she "could not get well until something that was in her came out."

It was after the recovery from this last attack that she was referred to the clinic for study. Physical examination, done at another clinic, was negative. Intellectually, we are dealing with an average child. What, then, has brought about these marked disturbances?

The soil for them we have already mentioned. We need not fall back and stress too heavily the child's heredity for an explanation of her acute sensitiveness if we but bear in mind the atmosphere of the disorganized home life in which she lived. Then, too, this child was living in a state of almost constant chronic fatigue, for you recall we mentioned her run-down, under-nourished condition. There is, too, a grave question in my mind whether the instructions given her by her teachers and Father Confessor did not aid in increasing her scrupulosity. Up to the age of 13½ the above factors are sufficient to act as causative agents, but they would hardly account for the more malignant character her psychoneurosis now assumes. We must go back to the first severe attack at the age of 13½ and learn from her what occurred. It was this: One day in school she chanced to see a girl who sat across the aisle from her masturbating. As a result of this she began to think of sex topics, and then became unduly alarmed lest she had committed a mortal sin. All her scrupulosity came to the foreground. The relative's talk of menstruation heightened her feeling of sinfulness. Soon she began to imagine that others could tell by observing her that she was thinking impure thoughts. At camp she could not take part in group games because of this feeling. She imagined all the girls at camp thought her impure and that they did not like her therefore. At another time a girl read aloud to her a book on marriage, which, like most books of its kind, did not explain what she really wished to know about marriage. This caused her to think more and more about marriage and the marriage relationship. However, the more she thought about it the more convinced she was that she was sinning and that others could read her thoughts. In her attack last fall she imagined her roommate moved out because she did not wish to be associated with such a girl. While worrying over this she went to a relative's house, and there, in a state of panic brought about over sex ideation, she became obsessed with

the pregnancy phantasy already recounted. In view of all this it is not hard to understand her condition or her insistence on wanting to be a beautiful, pure woman.

Of particular interest in this case is the girl's statement that she never was given any sex information and that what she learned she got from other girls. She states that as a result of her religious teachings she had felt that having any sex thoughts at all was a sin against purity. Furthermore, she insists she never received the proper advice from any of her Confessors in that when she confessed to thoughts of impurity she was merely told not to think about such things and to forget about it. The child very well states that forgetting about it was just the thing she could not do, but that instead it caused her to feel that there must be something bad about her and that she had really sinned. She insists she never was questioned about the nature of her sin and had never before told of just what she had thought about.

For fear there be a feeling amongst some of you that I have too heavily drawn upon my imagination, let me quote a paragraph from the doctorate thesis of Rev. Joseph J. Mullen, "Psychological Factors in the Pastoral Treatment of Scruples."\* I hope that every one of you will read this entire thesis, for it greatly amplifies the topic I can only briefly touch upon. Father Mullen quotes Eymieu, a French Jesuit, as follows:†

A pure-minded adolescent, often a timorous girl with a cherished ideal of purity and with a faulty conception of sex emotion, believes her imagination has been tainted with an evil thought. Becoming conscious of its evil import, she has rejected it with horror. Then, wishing to have a clear conscience respecting this cherished, exalted ideal of her Catholic life, she attempts to make a moral judgment of the incident, but fixing attention on its details makes the present memory as vivid as the original image and the moral difficulty is now doubled. There is again fearful flight lest there be conscious consent, and there is obstinate examination lest there was a moral compromise on a point of cherished

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\* Reprinted from *Studies in Psychology and Psychiatry*, Vol. I, No. 3, June, 1927.

† *Op. cit.* page 133.



Christian honor. The harassing doubt is intensified, calm judicious certitude is more hopeless than before, and the provoking stimulus focused in attention, fixed in the foreground of consciousness, constantly revived by sensitive associations, in this agitated state of fear will be more emotionally resonant and impulsive."

The psychiatrist aimed at not only uncovering the cause of this child's difficulties but treating this condition. To this end the girl was given a wholesome account of sex life and marriage relationships. She was encouraged to go to the mother for additional explanation. Since she had so many scruples an attempt was made to give her definite instruction from a religious point of view on just what constitutes sins in this field of sex. She was encouraged to discuss her qualms of conscience freely with her Confessor, but in such a way that he understood just what was troubling her. Here again may I quote Fr. Mullen: \*

"Pastoral zeal in preventing the development of scrupulosity will be principally exercised in the ministry of catechetical instruction and in the hearing of children's confessions. Catechetical instruction, like every other pedagogical effort, must fit the child for its future environment, which for most of them will be the prosaic world of temptation and moral conflict. It is the priest with intimate knowledge of how temptation can not be avoided in the outside world who alone can adequately form the conscience and the moral attitude on multiplied applications of the commandments to behavior and conduct. The religious teacher often accustomed from earliest years to cloister and novitiate asceticism, and often compelled by certification and standardization demands to concentrate on other profane branches, and given little opportunity to obtain coveted 'credits' in scientific catechetics, humbly desires to leave the casuistry of the Christian Doctrine Course to pastoral instruction. And the mind of the Church on this important duty is explicitly expressed in the Code. This ministry for the pastor of souls is '*proprium et gravissimum officium*' (Canon 1329). \* \* \* Then in secondary schools, where there is the onset of new moral problems and so the

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\* Op. cit., page 153.

correlative occasion for the onset of scrupulosity, where, after the traditional moral teaching method of St. Paul, Christian mystery and Catholic dogma must be more deeply understood and made to supply not merely naturalistic but supernaturally inspiring motives for conduct; in secondary schools whose *raison d'être* is more the actual presence in the curriculum of an honored religion course than the sometimes possibly more or less nominalistic 'Catholic atmosphere,' there again the Church law wisely ordains: '*Iuventus quae medias vel superiores scholas frequentat, plenior religionis doctrina excolatur, et locorum Ordinarii curant ut id fiant per sacerdotes zelo et doctrina praestantes*' (Canon 1373)."

Needless to say, the girl was encouraged to in no way impair her physical health, but on the other hand to so live as to keep herself in a state of maximum efficiency. Much work was done with the mother in an attempt to get her to appreciate this child's problem as well as to show her her part in it. Rose Marie loves her father. In all of her attacks she asks for him. The mother, however, held that Rose Marie cared nothing for him. She therefore had to have pointed out to her that this was not true, but a rationalization on her part. Then, too, the mother has always occupied the limelight. It was she who received attention and not, as is customary in normal households, the daughter of the house. The girl has resented this because of her scrupulosity in that she felt her mother was doing wrong to accept attentions from men friends; also, because she felt it was unfair to her father, and lastly because she herself was not receiving the attention which she craved.

As a result of these discussions with mother and daughter the two have become more confidential. The girl told her mother of what had been discussed with her by the psychiatrist, and remarked that she certainly understood things now. This was evident, too, from her contacts with not only her family but with others. Where formerly she had been shy to the point of prudery she now acted as a normal adolescent girl.

This girl is not yet well. Though over most of her religious scrupulosity, yet the erotic content has not yet been mastered. But a few weeks ago she again became seclusive, refusing to go

to dances, parties or even to the grocery store. It came about in this way: A few days before the onset of her present attack, which is a very minor one in comparison with former attacks, she was having a girl friend visit her. Both had beaux come to call on them. Our patient, however, was not happy. She became very self-conscious, felt the boy would think ill of her, that he would recognize that she thought about sex. Later on this feeling spread to include all others, hence she prefers to stay indoors. She readily admitted that she recognized that others thought she was "high hatting" them and that each day's refusal to associate with her friends made it the more difficult to meet them. She agrees that it is essential for her to go out as much as possible and to banish the thoughts which she now knows are ill founded.

For successful treatment of this girl's condition it is indeed essential that there be cooperation between home, school, church, and psychiatrist. Each has a part to play.

The last case which I shall present is that of Mary Beth, a 12-year-old girl born to American Roman Catholic parents. She is the fourth of six siblings and the eldest daughter. The father is a reliable worker. He maintains an even-tempered, kindly attitude toward patient and her recent behavior, although deeply distressed by it. The mother, raised on a farm, overworked in childhood, the victim of chorea at the age of 12, and sightless in the left eye due to an accident, is a nervous, high-strung, emotional individual. She has kept her children in what she supposed was complete ignorance of sex matters. Corporal punishment is her sole method of discipline.

Mary Beth has never been permitted any of the usual recreational outlets, such as hikes, parties, picnics, etc., nor has she been permitted to obtain library books. The home is situated in an outlying suburb and is most unattractive.

Mary Beth is of average intelligence—her I. Q. on the Stanford Binet examination is 109. Educational achievement tests give her a grade equivalent of 6B. However, she has been doing poor school work, especially in the past year.

Physically she is prematurely developed and gives the impression of being at least 16 years old.

A few months ago Mary Beth, conscience stricken, came to her teacher for help in making a good confession. She admitted to the Sister that she had been sexually delinquent since the age of 8, when another girl, a few years older than she, who spent her summers visiting relatives living in the neighborhood, taught her vicious sex habits. The Sister reported the child's delinquencies to her mother, but because the girl could not break off her relationships with the boys she was placed in the Preservation Class of the Convent of the Good Shepherd. However, the Sister in charge did not feel she should remain with this group. She was therefore admitted to the staff service of the Child Guidance Clinic in a home for problem children for study.

Mary Beth dreaded the interview with the psychiatrist, since she knew that her past misconduct would be discussed with her. She was assured that what she had done was nothing strange to us; that we had heard such stories from many other girls. Furthermore, she was told that it wasn't a hopeless situation and she need not feel she could never again be happy. During the previous few days at the home she had been very despondent. She gave the impression of being depressed. She stated that she felt she had done something for which she never could make amends; much that type of feeling that one senses in the seriously depressed who fear they have committed the unpardonable sin.

We shall not go into the details of her sexual transgressions except to state that they ran the entire gamut from auto-eroticism through hetero-sexual experiences, and, worse still, various forms of perversion. It is of interest, however, to note that this school girl could carry on her practices for a period of almost four years before discovery. In her own home she was delinquent with an older brother and taught a younger one masturbation. She also taught this practice to other young children of the neighborhood. She was permitted to associate with girls many years older than she, and many of her delinquencies occurred in the homes of these girls. To their homes she would go immediately after leaving school and stop there when on an errand for her mother. In the school room she spent much time in auto-erotic practices, and her recess periods were spent in the toilet so engaged. It is



of little wonder, then, that her school work suffered and that she became listless and indifferent to her school work, since so much of her energy was being spent in the gratification of her passion.

She tells that her older brother quit having relations with her after a particular confession when he decided he would not be guilty of such things any more. He talked to her about it and she stopped for a week or so, but under the stress of her passion, as well as the desires of her partners, she again submitted. She tells of making her First Communion and of being Confirmed, knowing full well that she had not confessed her sexual transgressions.

The psychiatrist has seen this girl weekly and encouraged her in her efforts to overcome her habit of masturbation, the only sex transgression possible in the supervised environment in which she now finds herself. Arrangements were made for her to be taken to a particular Father Confessor, chosen because of his unique ability to handle moral problems of this character. Every effort was put forward to have her attend church regularly. But we are still a long way from our goal with this girl. She has found many reasons for not going to mass on Sundays—if no other worked she would tear her belt or otherwise disarrange her clothing. She was, of course, not forced to go to church, but the aid of spiritual succor and comfort was pointed out to her.

We feel certain she made good confessions when she was seen by the Father Confessor already referred to. However, when he was away on his vacation it was the same old story. She said she just couldn't bring herself to tell some priests. Rather than have this state of affairs continue she was advised not to again go to Confession until after the return of her Confessor.

We shall continue our efforts, not being discouraged by our present failure to make much headway. We must bear in mind that though we are dealing with a girl of good intelligence we are also dealing with a girl whose sex instinct was aroused early and whose early maturity has increased her passions and desires. It must not be forgotten that though precociously developed physically, this girl's inhibitions are no stronger than in a girl of like chronological age.

It is our aim, as soon as it is deemed safe, to place this girl in a most carefully chosen foster home where she will be an only child and receive the careful guidance and supervision she has never had. She must be encouraged to seek new interests and outlets in socially acceptable channels. Because she has never learned to play, group contacts, always carefully supervised, must be encouraged. A Catholic Big Sister will then be of great help.

Needless to say, the mother has been seen and the situation discussed with her. She has been shown that ignorance is not a virtue, and a Social Worker is constantly working with her in order to prevent like occurrences in the other children of the family. It is hoped that they will be permitted to lead normal lives and not to have to fall back upon one instinct for all their emotional satisfactions. The parochial school, too, will be acquainted with this study in the hope that danger signals, occurring in the classroom, will be recognized earlier and proper treatment instituted at once.

These three cases are presented to give you an idea of the range of personality and behavior problems which are referred to the Clinic for study and treatment. It is hoped that they have been presented in such a way as to give you a clear picture of what the aim and method of this treatment is. And lastly, that good results depend on the close cooperation of all those who are in any way interested in the treatment plan.

## COMMITTEE ON CHILDREN

### SECOND MEETING

Monday, September 5, 1 p. m.

*Chairman, MISS ANN McCAUGHEY, Santa Barbara, Calif.*

### GENERAL TOPIC: THE CHILD IS THE FUTURE

#### 1. Helping the Physically Handicapped Child

##### (a) CARRYING OUT CLINICAL RECOMMENDATIONS

*MISS MARY K. CLARY, Catholic Charities, San Francisco, Calif.*

In carrying out of clinical recommendations, I believe that I am not alone in saying that the nurse is the most important factor to be considered. Dr. C. E. A. Winslow, of Yale, has repeatedly said that the Public Health Nurse is the most important contribution of all time to the general public health program.

Let us consider this all-important Public Health Nurse. She is not just the graduate registered nurse, turned out by the hospital which is ever crowded with patients. She is not of that group whom we have often overheard discussing their patients as "the man with the broken leg," "the child with tonsils," etc., each an ill part of an otherwise complete entity, which in turn is a part of the large social structure. We all know that the continual association with those who are ill tends to keep us thinking in terms of the affected part.

This now Public Health Nurse has a bigger social vision than that graduate nurse of 15 years ago, or the more recent nurse from the hospital that is caring only for the acutely ill. To be sure, the work with the acutely ill is all important, but to it must be added the broader phases of public health and sociology. In the last 8 or 10 years universities all over the country have added this public health training to their curriculum. Our California nursing and medical groups have been instrumental in

having the primary nursing course required for nurse registration reduced to 28 months, so that additional training may be taken without too lengthy a time involved. Some of our big general hospitals have added the public health training as a post-graduate course to better fit the nurse for the modern demand.

We have, then, a well-trained nurse who sees in the clinician's diagnosis not only the involved ill part of the patient under consideration but its effect on the individual in his relations to the health of the community—the economic life, in fact the whole social structure. Of necessity she will approach the correction of defects, recommended by the doctor, with a strong determination to succeed.

Today we have great volumes of data to impress us with the fact that many of us fall short of the ideal of health expressed by William James when he said: "Simply to live, move, and breathe should be a delight." That our draft records show at least 40 percent of our men of draft age as under par and the agreement of most child welfare workers that at least 35 percent of our school children show some remedial defect, leaves no doubt that we fall short of James' ideal and emphasizes the need for this trained clinical assistance—the Public Health Nurse.

Some of the most frequently met clinical recommendations are:

- The removal of diseased and enlarged tonsils and adenoids;
- The correction of dental caries and malocclusion of teeth;
- Correction of eye defects—both visual and muscular;
- Correction of defects of hearing; and
- Malnutrition.

Because the Child is the Future, most workers find the greatest hope in children and, with David Star Jordan, we think "There is nothing in all the world so important as children—nothing so interesting."

The Public Health Nurse who is to carry the clinical recommendation into the home must know the real nature of the diagnosis. Be it hypertrophied tonsils, she must be able to explain to the parent just how serious is the menace to the general health



of the child. Are they simply large, obstructive tonsils and accompanying adenoids that because of inability to breathe are causing facial deformity and a narrowing of the dental arch, which will inevitably bring maloccluded teeth? Are they deeply pitted tonsils, carrying a residue of pus from the all too frequent attacks of acute tonsillitis? Has the child begun to show cardiac irritation from a continuous absorption of this pus, or is he having what are popularly termed "growing pains" from the action of this pus absorption on the joints? Are the dental caries in permanent teeth, or is it a case of saving the temporary teeth in order that the spacing of the permanent teeth may be secured? Is the malocclusion such that it requires immediate orthodontia? etc.

Her very accurate understanding of the doctor's or dentist's recommendation will avail her little if she does not know her community resources. Has she a hospital to which she can turn for absolutely free service, is there a clinic which will accept partial payments or payments over a long period of time for those in temporary economic distress? She must know how to help secure employment, so that the 16-year-old boy may help pay for his glasses. What agencies are ready and willing to supplement a milk budget for the malnutrition patient. To whom can she turn for preventorium care for the predisposed T. B. No one clinic can supply all the needs of its recommendations, and the ever-growing Community Chests make it important that the agency with a specific job meet the specific need.

The worker may know all the above and be able to fully convince the parents of the needed corrections, but all will agree that the psychology of the child is a big factor. In the long process of correcting malnutrition the cooperation of the child is essential. Because Johnnie does not like spinach his devoted mother feels she expresses her strong love for him by not insisting on his eating it. How, then, shall we make it popular to eat spinach, carrots, etc., to drink milk, to take required sleep and rest periods? Children, like adults, are guided by mass psychology. If a lot of other fellows are doing it, it becomes the popular thing to do. This in turn provokes a spirit of rivalry,

and it becomes popular to try to gain more weight than your best friend.

Dr. Emerson, of Boston, in his nutrition classes with the parent present and the very graphic chart showing what each child should weigh and how much he is actually gaining, has done much to lighten the burden of the Public Health Nurse. A story of the earnest efforts of one rather corpulent nurse will convince all of the nurses' appreciation of the recent aids in the nutrition program.

Miss ——— was endeavoring to impress the eldest of a family of five children being reared by an indulgent grandmother of the need of drinking milk. She pointed out how pretty her little playmate was, stressing her lovely, rosy cheeks. She tried to appeal to an ambition to grow up to be a strong, well woman—always emphasizing the part of the milk in the attainment of these ends. Having exhausted her arguments, she paused to see what the little girl would say. Imagine her feelings when the child said: "Oh, Miss ———; I'd die if I ever got as fat as you."

An all-important activity of the field worker is the check up of results. She can encourage the return of those patients who have not obtained relief from prescribed treatment. We all know that all first clinical diagnoses are not perfect, and many times consultation is necessary; therefore the need of the return to the clinic.

In carrying out clinical recommendations each clinic, then, should have a well-trained nurse assistant to, first, carry the recommendations of the doctor to those concerned with the child, and, second, to know the resources of the community in its offerings for correction, and, third, to assist in a check up on corrections, so that some criterion of progress may be developed for the clinic itself.

### (b) DEVELOPING THE CRIPPLED CHILD

A. EDWARD GALLANT, M.D., *White Memorial Hospital, Los Angeles, Calif.*

#### INTRODUCTION

At first glance the title of this paper would not seem to have

much significance in the lay mind, but during the few moments allotted I hope to show that this problem is of major importance, and that it affects the public at large as well as the medical world; therefore, the problem of reconstruction and restoration of function in persons crippled or deformed from congenital or acquired causes is of paramount importance.

Historically, references to the care of crippled children are found in the early medical writings of India as far back as 1100 B. C. During the early part of the Christian era Celsus wrote about dislocations of the hip joint and the methods of treatment for these conditions. Galen, another early medical writer, described an operation for torticollis, or wry-neck. Fractures of the vertebrae were discussed by Paul of Aegina in the fourth century. In the sixth century Amedinus wrote with much length on the treatment of osteomyelitis, or bone infection. The problem of the correction of club feet caused Francis Arcaeus to devote much thought to the correction of such deformities in the fifteenth century. Ambrose Pare, the famous French surgeon in the sixteenth century, gave considerable thought to the question of diseases of the spinal column. It was not, however, until the early part of the eighteenth century that any real comprehensive study of the problem of deformities in children was undertaken. At that time, about 1724, Nicholas Andry, a Frenchman, who is considered to be the father of orthopedic surgery, wrote a book on the care of deformities in children. It was he who coined the word "orthopedic" from two Greek words, "orthos" and "pais," meaning "straight child." Today, this term is of more general use, and also includes the care of adults. Contemporaneous with the Frenchman, Andry, we find the name of an Englishman, Sir Percival Potts, whose name still lingers in medical literature in relation to spinal tuberculosis and a certain fracture about the ankle joint. In the years following, valuable contributions to this subject were made in England by Sir Benjamin Brodie, William Ferguson, James Syme and Abraham Colles; while Depuytron, Lisfranc, Delpek and Roux in France contributed greatly to our knowledge. Germany was also making medical history on this subject, and we find that Strohmeyer, Diefenbach, Jaeger, Volkmann and numerous others as leading lights

of that period. Here in America, as far back as the early part of the nineteenth century, William Smith, Henry Bigelow, Gordon Buck, John Collins Warren, Buckminster Brown and many others gave this subject much earnest consideration. In the last three decades, Gibney, Whitman, Albee and Hibbs, all of New York; Bradford, Lovett, Goldthwaite and others in Boston, and Sir Robert Jones and William Tubby in England have added an enormous amount of knowledge to the problem under consideration. One can not forget and mention the name of the late John D. Murphy, who, although a general surgeon, made most valuable contributions to the subject of joint surgery.

#### DEFINITION

Deformities are of either a congenital or an acquired origin and may arise from pathological or non-pathological causes. The etiology, or causation of congenital malformations has never been definitely determined, except to attribute their development to continued mal-position during intra-uterine or fetal life. There is no way of observing or preventing such conditions from taking place, so that corrective measures can only be instituted soon after birth. Congenital amputations and absence of certain bones are not uncommon occurrences. Congenital deformities have been known to arise from fetal disease, such as fetal rickets or imperfect bone growth. By far the most numerous of the congenital deformities are club feet of various types. That the correction of these congenital deformities and malformations should be undertaken as soon as possible after birth is an admitted fact, but one occasionally sees cases where this idea has not been carried out, thus making this problem a more difficult one. The acquired types of deformity are those which take place after birth and are very numerous. They are due to disease and injuries to both the skeletal and neuromuscular structures.

In the early days deformities were handled by manipulative measures and external corrective apparatus, but with the increase of anatomical and physiological knowledge men became bolder and attempted surgical procedures, simple at first, so that with the development of aseptic surgical technique and the use of gen-



eral anaesthesia, more brilliant and complicated surgical measures have been devised. Prior to the advent of the X-ray, the surgeon was obliged to depend on his sense of vision and touch to determine the condition of the part or parts affected, but even today, with the intimate demonstration as afforded by the X-ray, many of these problems are far from being of easy solution. With such facilities at his command, the surgeon of today is able to restore skeletal alignment and function to the parts affected so well that bone and joint surgery may be said to be the most important and most technical branch of surgical science. The writer is of the opinion that the time is not far distant when one will not see the effects of congenital deformities, and I might remind you of the fact that the unsightly deformity of clubfoot, which was so often seen twenty to twenty-five years ago, is today conspicuous by its absence. Congenitally dislocated hips not always manifest at birth are becoming gradually less numerous because of early correction, and if they do exist and are difficult of conservative measures, surgical skill has reached such a stage that it is now possible to reconstruct new hip joints by various methods. As regards the deformities produced by tuberculosis of bones and joints, there is a gradual disappearance. You are all familiar with the deformity of hunchback. It is due in most instances to tuberculous infection of one or more vertebrae. Sometimes fractures of the vertebrae will also produce a similar condition. With the wonderful strides made in the correction of this condition by early recognition and by surgical measures as devised by Hibbs and Albee of New York, I feel certain that in the next decade one will rarely see this hunchback deformity. Sir Percival Potts was the first to describe this lesion grossly, and the name of Pott's Disease still remains. Dalpek was the first to describe the tuberculous nature of this deforming condition. In the past, many attempts were made to correct the deformity of hunchback by external forms of support and even by the use of metal fixation supports inserted into the spinous processes of the vertebrae. The use of these metallic supports failed, and the reason is obvious, because the bony structure will not tolerate the presence of a foreign body. Albee and Hibbs, working independently of one another devised surgical measures causing a fixation of the

spinal column, which, without a doubt, are the solutions of this problem, and it is not necessary at this time to explain the technical details of their procedures.

Tuberculosis in other bony structural parts, such as the hip, knee and ankle joint is amenable to prevention and correction by either external or conservative and by surgical measures.

Infantile paralysis is second in number to the incidence of tuberculosis, and it is the cause of many deformities. This disease was known as far back as 1840 and described both by German and French writers under various names. At one time it was known as the essential paralysis of childhood. This disease manifests itself at various times in various parts of the world, and is probably the most sinister of all diseases producing deformities because of its onset and effects. The most serious outbreaks of this condition have occurred in Scandinavia and in America. There have been serious outbreaks or epidemics in this country as far back as 1903, and some of you are more or less familiar with the outbreak in Southern California about 1926. As has already been stated, this is one of the most treacherous of diseases because of the peculiar nature of its onset and its bad results. Sometimes it is very difficult to make a positive diagnosis until the paralysis has appeared, and in many instances much damage has been done. It has a peculiar affinity for the motor and the nutritional part of the spinal cord, and this explains why the deformities develop following its attack. It has no respect for social stratas; it attacks the rich as well as the poor. Its effects have no relation to the severity of the disease, because a mild attack may be followed by the most crippling type of deformity, while a severe attack may leave hardly any traces.

Owing to the attention which is being paid to posture in our various educational institutions, the condition of scoliosis, or lateral curvature of the spine, is being discovered early and also being corrected by various postural methods so that this deformity is becoming less common.

Spastic paraplegia, a condition of childhood, which renders these unfortunate individuals so helpless that in the past such cases were considered as being on the scrap heap of medicine;

but with the almost revolutionary work of two Australian surgeons, Hunter and Royal, there is a great ray of hope for this condition and undoubtedly the next decade will show remarkable results.

#### FRACTURES

Children are subject to fractures as well as adults and they offer just as much thought and consideration when their little bones are broken as do adults. The ever-increasing number of automobile accidents and their bad results to human life and limb are appalling, and at times so tax the ingenuity and skill of the men interested in bone and joint surgery, that the lay mind hardly comprehends the situation.

#### HELIO THERAPY

One can hardly overlook the value of sunlight, and treatment by exposure of the body to the sun's rays is known as heliotherapy. This is by no means an idea of recent times, for its value was known and used by the ancients. The early medical writers, such as Hippocrates, Galen and others, recommended its use. During the Middle Ages very little mention was made of such treatment, but was revived again toward the end of the eighteenth century. During the early part of the twentieth century, this form of treatment began to assume very large proportions in various European countries, especially under the inspiration and enthusiasm of Dr. Rollier, who has a very large institution at Leysin in the Swiss Alps. Heliotherapy is also known as Rollier Treatment. There is only one institution in this country where heliotherapy is carried out with any degree of exactitude. This is located at Perrysburg, about 75 miles from Buffalo. Incidentally, the climate in that neighborhood is abominable as compared to our own, and it is the writer's hope that with the eleven months of sunshine as we have here in Southern California we shall some day be able to boast of a well equipped heliotherapy institution. It is not necessary to burden you with the physics of sunlight, except to mention that it contains three types of rays—chemical, thermic and visible rays. It is especially valuable in the treatment of

surgical or bone tuberculosis and is of extreme importance in the treatment of rickets. Heliotherapy must be carefully handled because sometimes bad results may follow from either sunburn or sunstroke, if a patient is allowed to remain exposed too long to direct rays of the sun. Remarkable results are being obtained in our local General Hospital and at Olive View Sanitarium amongst children who live outdoors continuously or on the roof of one of the buildings. To see the healthy tan and firm looking muscles of these children after having been exposed to the sun's rays for some time would almost force one to conclude that they are not sick.

### ECONOMIC PHASE

Thus far we have considered the problem purely from a scientific standpoint. There is a more interesting phase which should appeal to the lay mind, and that is the economic part of this problem. In all our big cities there are public clinics where deformities of various types are cared for by men interested and who willingly devote part of their time and skill to the correction of these problems. While this does not apply directly to the crippled child, it may be interesting to give you some figures of a survey of the out-patient situation in Los Angeles County for the year 1925-26. This survey was made by the writer for the Los Angeles County Medical Association and has been productive of some interesting results. This survey is not complete, but nevertheless what I have to offer will, no doubt, prove very interesting. As far as could be determined there are 89 legitimate hospitals in Los Angeles County. Of these 89 hospitals we know of 13 out-patient departments, and during the year 1925-26 the reports coming from these various out-patient departments show the number of out-patient visits total roughly about 500,000. In our own General Hospital there were over 112,000 out-patient visits. The cost of this work is borne by private individuals and by public funds. A comparison made from a statistical sheet of the United Hospital Fund of New York for 20 leading non-municipal general hospitals showed the cost per out-patient visit for the year 1923, 73 cents; for the year 1925, 96 cents. In our own Los Angeles General Hospital for the first three months of the cal-



endar year 1925, figures show the cost per out-patient visit, 87 cents; for the year 1927, cost per out-patient visit, \$1.15. The number of average daily out-patient visits in 1925 was 357, and 1927, 408. According to the Chamber of Commerce, the population of Los Angeles County has grown to 2,206,864 in 1927 from 1,800,000 in 1925, an increase of 406,864, which is more than 22 percent. Another interesting fact is that the increase of population in the county since 1920 has been 1,270,400, or 133 percent in seven years; an increase equal to two and one-half times the population of San Francisco according to 1920 census. With such an increase in population, as these figures show, there is a corresponding increase in the number of children who need corrective measures for both mild and severe forms of deformity. This work is being done in these various clinics and in our public schools. It has been estimated by the International Society of Crippled Children at Elyria, Ohio, in the year 1924 that there are about 500,000 cripples in this country. Of these 500,000 there are about 265,000 who are children under 16 years of age, making a ratio of about 5 cripples to every thousand, and it has also been estimated that the annual addition to the crippled children problem is between 16,000 and 17,000. Of these 265,000 children, about 88,000 or 33 1/3 percent have been afflicted with infantile paralysis; therefore, it is safe to assume that with the increase in our local population that there is an increase in the number of children who need corrective measures for deformity. A large part of this work is naturally of a purely charitable nature. The amount of good which is accomplished for these unfortunates can not be measured in dollars and cents, but this last thought certainly causes one to consider child welfare from an orthopedic standpoint, from an economic point of view. Outside of the privately conducted institutions maintained by private funds, the burden of the care of these unfortunates is derived from public funds and these public funds come from you and me, the taxpayer. Thus, you see that at the outset of my paper the significance of the problem did not seem to have much bearing on the average lay person, but when all is considered, it comes directly home to each one of us. If the public in general, or the taxpayer personally, were obliged to pay for the services of the

men skilled in the solution of these problems, you can readily see that the bill would be an enormous one. Orthopedic surgeons are not very numerous, as was shown at the outbreak of the World War, that in these whole United States there were only 125 available men equipped to carry on the work of reconstruction of the soldier injured and deformed in military channels. Since that time many men have undertaken to enter this field, and today there are probably in the whole United States about a thousand men who are qualified to handle the problem of the crippled child. At the Los Angeles General Hospital, the Children's Hospital, Orthopedic Hospital School and other institutions, the men in the orthopedic services give of their time willingly and without recompense, and if the actual figures were obtainable the amount of good accomplished would be unbelievable.

In conclusion, there is a great enthusiasm being shown throughout this country in the development of the crippled child as is manifest by the interest shown by the Scottish Rite Masons, whose membership annually donates \$2,000,000 for this purpose. The Elks, Rotarians, Kiwanis, Lyons and other noonday luncheon organizations are also showing marked interest in the problem of the crippled child. As far as I know, there is no institution or organization directly under Catholic auspices which is fostering the problem of the crippled child. There is no doubt that such a movement under Catholic auspices would be productive of an enormous amount of good. These various organizations being nonsectarian in character can not have any of the spiritual advantages which would be obtainable under the Catholic leadership, and it is the hope of the writer that such a movement may crystallize into some active effort during this conference.

## II

### (a) DOING FOR THE MENTALLY HANDICAPPED CHILD

ELIZABETH T. SULLIVAN, PH. D., *Lecturer, University of California, Extension Division, Los Angeles, Calif.*

The status of the mentally handicapped child is now definitely recognized in education. Today all progressive school systems

are making provisions for the better care of the sub-normal children and teachers are seeking training in methods of work best calculated to secure results with subnormal children.

Remarkable progress has been made since the early attempts by Itard and Sequin during the first half of the nineteenth century which demonstrated that the mentally subnormal child be taught some things.

Criticism of what constitutes feeble-mindedness is embodied in a definition formed by the Royal College and physicians and surgeons of Loudan and adopted by the Royal Commission on Mental Deficiency. It is substantially as follows:

"A feeble-minded person is one who is incapable, because of mental defect existing from birth or from an early age, (a) of competing on equal terms with his normal fellows; or (b) of managing himself or his affairs with ordinary prudence. The degree of social and industrial efficiency called for in the above definition depends not merely on the degree of intelligence, but also on motional, moral and social traits as well."

The general aim or objective for the education of the defective is the same as that for education in general—to develop to the limit of the individual's capacity the qualities which possessed even in a small degree, will help to make him a social rather than an anti-social being. The specific aim of the work with mental defectives is to develop habits, attitudes, and interests. Work should be planned to aid the defective child to live and must take into consideration his limitations as compared, it is a difference of degree and not of kind. Instruction must begin on a lower plane, progress is slower and the pupils can not be carried too far. Instruction must be the kind that appeals to the senses rather than to the intellect. The proportion of emphasis between the two appeals depends upon the degree of mental deficiency present in the child to be taught. Children of the degree of mentality included now in the ordinary development rooms of the county can profit very little by instruction in the subject matter contained in the cause of study. What they need is a smaller range of work through repetition, illustration and amplification. Work calling for the higher function of the brain can not be done by mental defectives. Whatever the cause or degree or defect it is a matter of observation that a constructive

or mechanical ability is more frequently preserved than any other gift. Industrial and technical training, therefore, is at once an educational factor of considerable importance, as well as the only means of training these unfortunate children to practical account. Out of his wide experience at Vineland, N. J., Dr. Goddard writes: "The one thing that fits these children, the one thing that draws out whatever is to be drawn out of them, is training of the hands—manual training, industrial training. These things such children can do with wonderful success; in these they are interested; this they can do with great joy; it arouses in them a feeling of satisfaction at accomplishing something. Everyone knows this, because all institutions and all special classes devote some time to this sort of work. The only reason that more of it is not done, I believe, is because the persons in authority look upon this as play, and not as mental development, not realizing that for this class of children it is the only thing that means mental development. "This lack of appreciation of the problem by parents, teachers and the public in general, has constituted the chief drawback to the development of these unfortunate children. Failure to recognize the conditions and to find the remedies has resulted in waste of thousands of human lives.

Dr. Niel A. Dayton, of the Massachusetts Department of Mental Diseases, speaking on the basis of figures secured from Massachusetts, claims that almost every State must have thousands of feeble-minded children that are needlessly "wasted" due to the fact that their needs are not met under the usual educational procedure. In Massachusetts, all children retarded three years in school are now examined by a psychiatrist as part of an attempt to round up the entire new generations of feeble-minded in Massachusetts. In a commendable effort to prevent the waste of these children, fourteen clinics travel around the State and give training through special classes to 6,000 feeble-minded children. It is not a person's intelligence, but his character that determines whether he will make a useful citizen, Dr. Dayton declares. Persistence, manual skill, honesty and moral conduct, he claims, can be inculcated in the majority of the feeble-minded.

In California, as in Massachusetts and undoubtedly in all of our States, there are numbers of children who require some



adaptation of the usual school program that they may prosper. In the largest of our cities, notably in Los Angeles, provision for the care of the mentally and physically handicapped is made through the public school and private agencies. It is only a matter of time when the benefit of this humane and just care will be enjoyed by all the children in special need of such treatment.

There is a crying need for more teachers trained to understand the mentally handicapped children—to recognize their various limitations and to teach them. There are things that all mentally limited children can do. It is someone's duty to find what they are and to train these children to do these things as far as their limitations will allow. It is not a question of restoring processes teaching in the mental defectives, but of finding what they can do with their limited intelligence and with all reverence and diligence training them to the end that one of the greatest joys in life for all levels of intelligence may be theirs—the joy of accomplishment of increased appreciation and realization.

### **(b) DOING FOR THE MENTALLY HANDICAPPED CHILD**

MISS EDITH BURLEIGH, *Chief of Social Service, Child Guidance Clinic, Los Angeles, Calif.*

Social work has gained much from angles in its rather recent alliance with psychology and psychiatry. The scientific attitude, the new note in social work, instead of lessening sympathy with the people the social worker is trying to help, gives that sympathy a more practical outlet, because it is based on a deeper understanding of the causes of behavior.

We know, as the result of scientific observation and experiment, that the behavior patterns of a child are laid down in his early childhood home.

Every baby comes into the world an a-social being, his waking hours spent in getting a knowledge of his environment and how he can best satisfy his wants. His behavior patterns are the outcome of the conflict between his ego-strivings and the environ-

mental influences which are brought to bear upon him. These environmental influences are shot through by the imitation patterns set the child by his parents, the first personalities with whom he comes in contact.

In the first five years of a child's life he acquires habits more rapidly than at any other equal period in his life. His habits of emotional reaction—love, fear, anger, hate, are governed by the habits of love, fear, anger and hate which his parents display.

I ran across in the funny sheet of a newspaper recently a clever exposition of the way a baby acquires the habit of fear. It was a series of nine drawings illustrative of the baby's reactions to his first thunderstorm. The baby is awakened by a flash of lightning and is supposed to "wonder what these flashes of light and rumbling noises are." "It's lots of fun. Maybe it's a thunderstorm; he heard daddy talking about one." "How pretty those flashes of light are. He can see everything in the nursery." "Hello, there's mother and daddy outside his door wondering if he is frightened. What's there to be frightened at?" "Whoopie! That was a bang! Made the house shake like daddy when he's mad." "Here's mother and dad rushing in, shutting windows." "Why don't they clap and laugh with him at all the noise. They don't seem to get any fun out of it." "Say, they're getting on his nerves. They act so jumpy and queer." "Well, if they're going to be scared he might as well be, too," the last picture depicting a howling infant. It will probably take many years to overcome that fear of thunderstorm, if it is ever overcome. There are very many adults who carry that fear always with them, even if they do learn not to express it in loud howls.

These reaction patterns are developed in infancy towards objects and natural phenomena such as dogs, mice, thunderstorms, the dark, etc. Reaction stimuli generally: reactions to teasing, coercion, getting his own way, criticism, failure and success, for instance.

It can be readily seen what a tremendous role these reaction patterns play in the social adjustment of the individual.

If his habits are largely formed as a result of his imitation of his parents, it is equally true that his parents formed their habits in the same way. It is constant interaction of personalities.

So the social worker who is gathering the material for the social history of the child who presents a behavior problem, for instance, needs to dig deeply into the background—the family history of that child, to find out the relations of his parents to their parents. What were the reactions of his mother, for instance, to her mother when she was a little girl? Was she so dependent on her mother that she never learned to make decisions and now lets her husband or her sister, or perhaps her child decide things for her? Is that the reason she is so inconsistent in her discipline, and though she punishes Johnnie one day for being saucy, laughs at his impertinence the next?

Did grandfather whip father very severely and does father think that is the only proper method of discipline, because, though it hurt, he respected his father? Or does father say to himself, "My boy shall never suffer as I did," and so never punishes at all?

Life is not only a continuous stream biologically, but environments continually overlap.

The social worker in her investigations of the family history must constantly follow every clew which will give her insight into the interactions of personalities in the family. She must do this for two reasons: first, because it is in these early interrelations that causes of behavior may be discovered, and second, because in treatment the explanation of these causes to the parents is essential to the modification of those habits and attitudes of mind of the parents, which have been largely the basis of the difficulty.

The irritations in family life which are the result of poverty, illness, and lack of emotional control, those breeding grounds of dissension, have lasting effect upon the personality of the child.

People are apt to think of a mentally handicapped child as solely a child with a defective intellect or a disordered mind. There are many people in the world unadjusted to their surroundings, who, in consequence, do not fit in with other people, who do not know how to play the game, who always feel inadequate and inferior, who evade issues, who have never learned to face facts, and who find compensation for these maladjustments in withdrawing from the group, or in claiming attention in undesirable

ways. Children sometimes steal money to buy sweets to distribute among their school mates in order to win recognition from them.

Such people may not be mentally handicapped in the sense of being defective or insane, but emotionally they are seriously handicapped because they can not easily adapt themselves to people or to situations.

The unloved, unpraised, unsuccessful child picked on at home and at school can not develop enough confidence in his own ability to make a success of any undertaking.

While in the study of behavior problems the personal relations of the patient to the members of his family, brothers and sisters as well as parents, are of vital importance, there are many other things to find out about his environment which have more or less bearing on his development and his resulting mental attitudes. We must bear in mind, however, that, though he may react unfavorably to many situations in his life, the causes of his reactions lie in his mental attitude towards the situation, and that mental attitude is the reflection of the early influences he has received from his home. He may feel ill, have a severe pain, for instance. If his parents have always fretted about him, whenever he was sick, he will be frightened about his pain, or he will use his sickness as a club over his parents to get his own way. Unless his parents, by expressed affection, make loving other people and doing things for other people attractive, he will continue to be self-seeking and to care little for anybody but himself.

The social worker, to get a real picture of the child, needs to follow him out of the home into the new world of the school and the playground. Here again his reactions depend upon the behavior patterns acquired at home, though they may be somewhat modified by favorable conditions in school.

It is essential in any thorough investigation to find the assets in the situation as well as the liabilities, for plans of treatment should make use of the assets to overcome the liabilities, as far as may be.

The social worker, then, must not only get a complete picture of the family, the economic status, home standards, neighborhood, leisure time activities, working conditions, state of health, etc.,



but must seek causes for mental attitudes not only in the personal relations of the members of the immediate family, but also in the past histories of the parents and their reactions as children to their homes.

Treatment to be successful must be based on causes, a real understanding by the family of their own motives and a willingness on their part to modify their attitudes. This may need long and diligent case work, but at least this plan holds the elements of success.

### III

#### ADJUSTING BEHAVIOR PROBLEMS

REV. ROBERT E. LUCEY, D. D., *Los Angeles, Calif.*

It has been said that the conduct of the child is simply a reaction to his environment, the result of a struggle between his instinctive strivings and the limitations and inhibitions set up by his environment.

In this definition of behavior there is little room for free will, virtue or sin. We all know that two children in the same home, with the same parents, attending the same school, learning the same lessons, supervised by the same teachers, playing with the same companions, instructed in the same religion, will yet present different behavior problems, or perhaps one will present no problem at all and the other be frankly malicious. Are we to believe that in such a case the variation in behavior is merely a difference of reaction to environment? We prefer to believe that the faculty of free will must account for most of the divergence.

In this paper we are going to consider behavior as a human act beginning in the intellect and continuing through the will. We know that the more inadequately the intellect functions, the less responsibility may be attributed to the will, but since we have been requested to confine our remarks to children who, though presenting behavior problems, are mentally and physically normal, we shall not think of conduct in terms of chemical reaction to inflowing forces, nor as mechanical motivation under the play of environment, but we shall accept behavior as conceived in knowl-

edge and born in free will, admitting always, however, that darkness of understanding and weakness of will are the common heritage of men.

Must we then, in considering abnormal behavior in children, hold them to strict accountability? By no means. Environment may construct or destroy.

Circumstances of home, school and neighborhood do shape the lives of children. Intelligent guidance does lead to virtue, unwise indulgence opens the way to vice, and even though through it all the child is not irresponsible, he is yet more to be pitied than blamed if he has not lived down the handicap of problem parents, problem teachers and occasionally a problem social worker.

We are to speak of children who are normal mentally. We hope that no one will ask us to define normal mentality. Perhaps we may describe the group under discussion in a negative way by saying that they are neither feeble-minded nor psychopathic, thus leaving the gate open to those emotional instabilities and mental complexes that abound in childhood.

A great deal of research, as you all know, has been done in recent years in the field of abnormal behavior. Certain types of conduct have been allocated to certain age periods. Omitting the period of infancy and preschool age, we find in the elementary school and pre-adolescent period (from 6 to 13 years), the following types of behavior: Truancy, disobedience, cruelty to other children and animals, sex problems, lying, stealing and running away from home. In the adolescent period (from 13 to 18 years), we find laziness, sexual indulgence, alcohol and drug addictions, dishonesty, burglary and other crimes.

A prominent psychiatrist recently said: "I have four normal children and therefore I have four problem children." We know the defects of physical and mental health are often causative factors of abnormal behavior in children, but they are not the sole causes, and if we are considering normal children we must admit that behavior problems may as a rule be traced to neglect of training and improper training from the earliest years of childhood.

Let us consider some of these circumstances of child life that induce irregular conduct. They may be found particularly in

the home and the school, and perhaps if we can definitely isolate these offending circumstances we shall be in a better position to apply a remedy.

What shall we say of the hazards of the home? Certainly we shall not attempt to enumerate here the crimes against childhood perpetrated by many parents today. Let it suffice that we mention two mistakes frequently made by parents: They believe in and teach one half of the fourth commandment and they neglect the salutary effects of wholesome habit training in children; that half of the fourth commandment which recommends itself to parents is the part that says that children must honor their fathers and mothers. But if we consult the little Baltimore Catechism we shall find tucked quietly away this innocent question, "Have parents and superiors any duties towards those who are under their charge?" And the answer is, "It is the duty of parents and superiors to take good care of all under their charge and give them proper direction and example." A great many of the behavior problems among the youth of today would soon be adjusted if parents would make themselves worthy of the love and devotion of their children. Our own Brother Barnabas, who has honored us with his presence here today, is adjusting behavior problems—and preventing them, too—by the simple method of introducing fathers to their sons.

The second mistake of parents which I will mention, is the neglect of proper habit formation in their children. All higher animals, including man, are strangely subject to habit. Recent studies and experiments in the field of conditioned reflex action teach us how remarkably mechanical we may become and with what ease attitudes, impulses and lines of conduct may be developed and maintained. These conditioned reflex actions constitute a sort of involuntary, indirect and unconscious habit and experience teaches us that not only the condition reflexes but also conscious habits that are voluntary and directly developed under given circumstances may be broken and readjusted only with patience and perseverance. All this applies to human conduct both good and bad. Parents should seize upon this inherent habit tendency to form and fashion the behavior of their children. The

parent is the inevitable teacher of the child and good habit formation should loom large in the arts and sciences of the home.

This method of adjusting behavior problems is particularly stressed today in the light of psychological research which reminds us that the child mind is like a sensitive film that registers and retains the slightest impression. I say "reminds us" because we knew it all the time. Many a mother, since time began, has proudly remarked that her child picked up everything that was said. The thinking processes of a child center around the material that enters through the eyes and ears. What can we expect of a child whose earliest mental pictures reflect quarrelling, fighting, angry and vicious words, disrespect of authority, hatred and lust—in a word, a divided and broken home?

The second scene takes us to the school. Here again the factors which make for the development of abnormal behavior are many and varied. We might think that a normal or superior child should not develop in school any personality traits leading to abnormal behavior. We agree that a system of education which makes use of mental, educational and achievement tests should in most cases remove the hazard of superior intelligence—remembering always that the normal child is relatively superior.

But let us be frank with ourselves. Do we in our public and parochial schools and child-caring institutions see to it that every child has the sort of school work fitted to his learning capacity and particularly that every child has work to do which requires sustained mental effort. Right here we discover the great hazard of education. Let us not consider at this time the lack of religious training in some schools, but center our attention on the problem of academic instruction. There can be no doubt that much of the abnormal behavior of normal children proceeds from this defect in our system of education. Not only do normal children study side by side with inferior pupils, but most of all the definitely superior child finds nothing in the classroom which challenges his intelligence, excites his interest or draws forth from him that power of mind and will with which God has blessed him. Either he stagnates and degenerates or he exercises his keen wit, sparkling ingenuity and irrepressible spirit in making



the rest of us miserable. And when at last he becomes impossible in the sight of parents and teachers we sit up and wonder what went wrong.

There is another hazard of education peculiar to the child-caring institution. The cause is artificial life and the effect is maladjustment to normal life. Institutional life is artificial in the sense that it is man-made. In the institution the parent-child relation established by God accepts a substitute in the form of a supervisor-child or matron-child relation. Also in the institution the brother-sister and individual family relation is swallowed up in a heterogeneous group life. Some child-caring institutions approximate home and family life and to the degree that this is accomplished there is eliminated the maladjustment to normal life after dismissal.

Strangely enough we have plenty of institutions for normal children who might well be in their father's house where the good Lord Himself placed them and intended that they should live, but we are singularly lacking in institutions for behavior problem which is the very thing that we need.

Someone may ask why the artificial life of an institution is harmful to the normal child and yet beneficial to the problem child. We might attempt to get around this difficulty by saying that when the home has broken down and can not immediately be rehabilitated there is no place for the problem child but a boarding home or an institution. But this is not the real answer.

The institution known as an orphan asylum, where no control of intake is exercised, thinks in terms of children, but not of families. Its objective is to feed, clothe and educate the child if it takes ten years to do it. But the institution designed to adjust the behavior of the problem child views that child as part of a family destined by God to lead a normal life with his family in his home. The clothing and education of the child are entirely secondary; the big job is to rehabilitate his home, make him fit to live there and get him back to his family as soon as possible. Therefore, there is no comparison between these two institutions; they differ altogether in objectives, atmosphere, method and concept of family life.

Our Whittier State School is showing us what can be done to adjust behavior problems of our boys. Pupils are accepted for a few years course of training. The customary manual and agricultural arts are taught but we are not excited over that because any school may provide such training. The real value of the school is found in the department of clinical diagnosis known as the Bureau of Juvenile Research. Both the boy and his home are subjected to thorough study. The school then builds up the boy spiritually, socially, mentally, morally and intellectually. A field-worker, using the social forces of the community builds up the home. The boy is then returned and the job is complete.

We have Good Shepherd convents for girls but either these convents must establish additional segregated departments or we must create other schools for girls presenting behavior problems who need specialized care.

The list of behavior problems, excluding those of sex, is long and varied. The children who present them must often be removed from their home. They should not associate with definitely delinquent children and therefore character building homes, industrial and agricultural schools and the twenty-four hour home known as the adjustment school are urgently necessary.

In this paper we have attempted to suggest a few fundamental conditions rather than proximate causes of behavior problems, and we have tried to show that the adjustment of these widespread conditions will prevent or lessen many of these problems.

In this brief summary of a large problem we have not outlined the customary method of behavior adjustment such as leisure time activities, supervised play, boy and girl scout troops, clubs, sodalities, libraries and many other helpful instrumentalities known to all of you. Is it possible that we have neglected some of these methods or instrumentalities because of their non-Catholic origin, and others because they did not seem to be spiritual or religious. If so our children have paid in sin the price of our short-sightedness. Christ gave us seven sacraments with which to save the souls of children but nowhere is it written that we may not use secondary instruments to bring these sacraments to immortal souls. Supervised play, scout troops and clubs are just as spiritual and religious as we make them.

In the presence of this group it is unnecessary to say that what we most desire for the problem child is the saving grace of God. It was said to us in the long-ago "without Me you can do nothing." Neither the child nor the adult can merit eternal life excepting through Christ. It is for us, therefore, to bring Christ to His children that they may learn of Him and keep His commandments. And surely no finer solution of behavior problems will ever be found than this—that we should keep the commandments.

#### IV

### THE CHILD—A CATHOLIC

MISS MARY V. BOLTON, *Supervisor, Children's Aid Department, Catholic Welfare Bureau, Los Angeles, Calif.*

Not long ago I went to the rectory of a Pastor (who is not more than a thousand miles from me now) and I had as usual a book under my arm. He asked what I was reading, when I responded "Parenthood and the Newer Psychology" (by Frank Howard Richardson), he said, "I have no use for this new psychology." I replied that so far I had only read five chapters but that I did accept it and largely for the reason that it explained several Catholic practices that in former years were a cause of considerable wonder to me—the subject was dropped then, but later he asked what custom of the Church needed new or newer psychology to explain it. I told him that I had always wondered why the Church in her wisdom—and I did not doubt the wisdom—had required her little ones, her very little ones to learn that difficult and incomprehensible first chapter of the Catechism. I had thought why not give them some simple lesson first and lead up to the stupendous truth of creation later—but one little statement—"the main emotional trends of life are well fixed by the sixth year"—open a whole avenue of thought and with each thought the wisdom of the Church is justified. Long before the child begins to question, before there is any cloud of doubt or shadow of disillusionment he is taught one of the greatest truths and it is linked with his deepest emotions—"Why did God make

you?" and the Child is taught to repeat "God made me to know Him and to love Him and to serve Him in this world and to be happy with Him forever in the next"—but even before he is able to lisp this answer his education has begun. He knows that he has been baptized—as soon as it was physically possible he had been taken to the Church and baptized. The record of that baptism has become a permanent item in the history of a universal church. No matter where he may go in later life or what may befall him that record is available as a passport. Recognized by every Court and by every Government the baptismal certificate of any Catholic child guarantees to him the right to know God according to the faith of his fathers. If he is without a home it guarantees to him the right to be placed in a Catholic home and to be cared for by Catholic justice. . . . But while our child's rights are being protected by Constitution, by laws and by a whole chain of organizations, he is being taught not only *of* God but to love God—the story of the Infant Jesus—the very God of Heaven who became a little child in order to bring other little children to God is taught him by loving parents. He is told repeatedly that he too is a child of God and worthy of the love of God. Before he is able to understand all that is involved in such difficult phrases as "grievous matter"—"sufficient reflection"—and "full consent of the will"—he is taught the consoling truths of repentance—he confesses his little faults, learns the joy of hearing the words "God bless you, my child, go, and sin no more," and grows in his knowledge of God—thus again is the wisdom of the Church justified, for the emotional life of the child has been safeguarded. He is relieved of fear and shame, he is learning new lessons in love, and he is forming the habit of asking forgiveness of a loving Father while he is still young enough to be free from self-consciousness and intellectual pride.

Then comes the great day of his First Communion! Every effort has been made to impress upon him God is *with him*, that God loves him and only asks for his love in return. Parents, teachers and friends, according to the traditions of his race, endeavor to make this a memorable occasion and by loving kindness give him a glimpse of Divine Love, and teach him that love and Serve God is the greatest thing in life—thus gradually our child



comes to the third step *to serve God*—first by obeying the Commandment “Honor thy Father and thy Mother”—by serving well those whose love has provided him with a home and tender care. Then he is taught to reach out to serve his school mates and neighbors.

A few years pass while he is learning this and every effort is made to have his spiritual development in advance of his secular education—

“Let knowledge grow from more to more,  
But more of reverence in us dwell,  
That mind and soul according well  
May make one music as before.”

Then comes a time when his whole being changes and he faces the turbulence of adolescence again the Church provides the necessary Grace and means of safeguarding his emotional life. The great sacrament of confirmation is conferred upon him—“he becomes a soldier of Christ”—member of the Church Militant. He learns that he may not only serve God by serving his family, his school and his near neighbors but he may by prayer and sacrifice serve the entire Church—both living and dead. That his good deeds may through the Communion of saints bring other souls into the presence of God.

The Church has endeavored to provide a scheme of education that will secure to every child the knowledge of God. In addition to her great system of schools she has founded confraternities of Christian Doctrine that go out into the byways and find those children whose parents have not been able to give them the advantages of Catholic schools. She has founded many societies and organized great Bureaus of Catholic Welfare in order that Catholic men and women may in an efficient manner serve other children of the Faith and help them to know God and serve Him. She has endeavored to safeguard not only the spiritual but the physical, intellectual and social welfare of her children.

At the present time the weakest link in the great chain seems to be in the need for more intensive religious education during the years following confirmation. I am not speaking for the chil-

dren whose parents are able to provide them with high school and college training but for that great body of children who leave school when they have finished the grammar grades. Their formal religious education stops also.

In these days when the daily newspaper with its lurid tales of crime and violence is read by every one, when the cheap magazines with their obscene stories are available on every hand, and when information or misinformation regarding sex is labelled *science* and sold on every newsstand it would seem necessary to make some plan whereby our Catholic child may again have his spiritual life strengthened and have such religious education as will make it possible to justify the faith that is within him.

We must indeed use all of the facilities of the clinics to protect and heal our child but we must see to it that he understands that it is not alone that he may escape pain or that he may become more industrially efficient but that his body "is the temple of the Holy Ghost and must be used to serve God."

He must learn that science may indeed help us to know and make use of great physical laws but when he looks out on the lovely earth his soul must rejoice.

"I will lift up mine eyes unto the Hills,  
From thence cometh my help." The beauty of the night, shall  
tell him,

"The Heavens disclose the glory of God and the firmament  
showeth his handiwork."

We must make the most of all gain in psychological study but we must remember "that out of the fullness of the heart the tongue speaketh" if we have taught by work and example—oh, indeed by example, for to the child as to the philosopher, Emerson, "What you are speaks so loudly, that I can not hear what you are saying"—if we have taught this Catholic child to know God, to love God, we may turn him toward a future of service and exclaim with the Psalmist:

"May the beauty of the Lord our God be upon him  
And establish thou the work of our hands  
Yea, the work of our hands establish than it."

## JOINT MEETING OF THE COMMITTEE ON SOCIAL AND ECONOMIC PROBLEMS AND COMMITTEE ON NEIGHBORHOOD AND COMMUNITY ACTIVITIES

### *FIRST MEETING*

**Monday, September 5, 3.00 p. m.**

*Chairman, REV. EDWARD R. MOORE, Ph.D., Director, Division of  
Social Action, Catholic Charities of the Archdiocese of New  
York*

### **GENERAL TOPIC: SETTLEMENT WORK**

#### **THE SETTLEMENT, ITS HISTORY, SCOPE AND AIM**

*REV. EDWARD R. MOORE, Ph.D., Director, Division of Social  
Action, Catholic Charities of the Archdiocese of New York*

About the genesis of the Settlement idea clings abidingly the sweet odor of the name of Toynbee. At an age when most men are entering into their careers and few indeed are numbered among the great. Arnold Toynbee was quietly bringing to its close a life of unusual inspirational value. This life had spanned but three swift decades, and was singularly devoid of incident and accomplishment, yet almost to this day the grassy mound that contains his mortal remains is still kept green with the grateful tears of them who owe him those few "better things" they had been privileged to know.

Arnold Toynbee first saw the light of day in the year of Our Lord 1852. At twenty-one he entered Oxford, and spent the five following years at Pembroke and Balliol Colleges. Here that untiring zeal and prodigal forgetfulness of self which was so soon actually to consume his frail constitution earned for him the title, affectionately bestowed by his fellow students, of the "Apostle

Arnold." In the ages of Faith he would have been missionary or monk; the Poor Man of Assisi, an Ignatius or a Dominic would have been his inspiration instead of the sincere though sometimes misshapen idealism of John Ruskin or Thomas Hill Green. Leader of the finest spirits, he was always in the forefront of any enterprise for the advancement of religion, emulating the saints—though perhaps he knew it not—in many ways. Once, to express graphically his own belief in the nobility of the coarsest labor, he went out himself, delicate though he was, and worked on a road running out of Oxford.

In his second year at the University the trend of his idealism was determined by his meeting with Samuel Barnett. A short time before, the latter, a minister of the Church of England, had deliberately sought the vicarage of St. Jude, in Whitechapel, declared by the Bishop of London to be the most wretched parish in the diocese and was laboring systematically and painstakingly to ameliorate the miserable condition of the poor unfortunates in whose midst he dwelt. Here Toynbee came to visit him, and from thence on thought only of what he could do to bring some sunlight into this darkness, some cleanliness into this filth. During his vacation periods, as Dr. Jowett, Rector of Balliol, writes, he spent all his time in the neighborhood living "in half-furnished lodgings, as far as he could after the manner of working men, joining in their clubs, discussing with them (sometimes in an atmosphere of bad whiskey, bad tobacco, bad drainage) things material, things spiritual—the laws of nature and of God." Here for the most part he spent the few brief years of life remaining to him, and here, but thirty-one, his body unequal to the task of keeping pace with the demands of his unflagging spirit, on March 9, 1883, went to his eternal reward.

It is not written of him that in his lifetime he accomplished much. Nor was the note he sounded one entirely new. The mingling of culture between University man and worker had been preached before as necessary not only for the fulfilment of life for each but for the very salvation of the nation. But Toynbee reechoed the melody "with peculiar fulness and sweetness. In the minds and hearts of devoted student friends at Oxford it grew



into a haunting strain." (Woods & Kennedy, "The Settlement Horizon," p. 125.)

Today he is enshrined as father and patron saint of the settlement movement, yet he built no settlement, never so much as spoke the name, probably never conceived the idea. But he himself had actually "settled" among the poor. By accident of birth he had been more fortunate, not so much in the possession of this world's goods, as in those things that such possession in moderate degree—Toynbee was not a wealthy man—can procure, the things that perhaps can best be described by the general term of culture. Those things he felt impelled to share with his less fortunate fellow man. But he did not feel that he was only giving. The early philosophy of the settlement was not to give but to exchange. From the lives of the poor he felt he had much to learn, their problems, their hardships, their sufferings; their reactions to all those things, their attitude towards law and government and civilization, and particularly, because as we have already noted, he was motivated constantly by a spirit of religion, their appreciation of and receptivity towards the spiritual things of life. Then—far more than today—there was a broad gap between the classes, and Toynbee felt that unless this gap was bridged and each class came to know and understand the other, a great upheaval would inevitably ensue. And so, to help build this bridge, to give and to receive, to teach and to learn, he *became*, all by himself, "a settlement" in darkest London.

It was Barnett who crystallized Toynbee's inspiration in the light of his own experience. In 1883 a group of young men at St. John's College, Cambridge, asked assistance in outlining and starting an educational institution for working people. Barnett in a letter advised that a house be hired where men could live for shorter or longer periods and study the life and problems of an industrial neighborhood. This letter, expanded into a paper and read at St. John's College, Oxford, has become known as "the charter of the settlements." Its keynote is found in this sentence: "Many have been the schemes of reform I have known, but out of eleven years' experience, I would say that none touches the root of evil which does not bring helper and helped into friendly relations."

There was instant response to this summons. An organization representing both universities was formed, money was raised, volunteers were enrolled, and on Christmas Eve, 1884, the first Settlement House was opened, most fittingly christened "Toynbee Hall."

The "Toynbee Idea" spread rapidly, a half dozen new settlements being founded within the next few years in various sections of London, including Newman House, under Catholic auspices. By Stanton Coit, a graduate of Amherst doing post-graduate work in Europe, the seed was transplanted to American soil, where Vida D. Scudder at Smith College and Jane Addams at Rockford were already thinking along somewhat similar lines. Dr. Jane E. Robbins and Jean Fine were not far behind; other names well known in the American beginnings and subsequent years are those of Graham Taylor of Chicago Commons, Mary E. McDowell of the University of Chicago Settlement, and Robert A. Woods of Andover House; in New York, Lillian Wald, famous for the "House on Henry Street," John Elliott of Hudson Guild, and Mary Kingsbury Simkhovitch of Greenwich House.

Such were the beginnings, almost in our own day and generation, of the settlement house movement. I think it might be well for us at this point to consider briefly the philosophy of the movement at its inception. From the words of its leaders this philosophy may be educed. One pregnant sentence has already been quoted: "Many have been the schemes of reform I have known, but out of eleven years' experience, I would say that none touches the root of evil which does not bring helper and helped into friendly relations."

Here we have, in a nutshell, the kernel, the essence, of the whole settlement idea as conceived by its founders. While the settlement worker might render many useful services to the dweller in the slums, these services were not ends in themselves, but were incidentals, by-products, at most, but means to another end. This other end was something that was far other and far greater than mere service, something that transcended service; *it was the bringing into close and intimate contact of the members of the various cultural strata, man with man, soul with soul, heart with heart; and, passing beyond though growing out of*

*this contact of individual with individual, it was the creating of a sympathetic, harmonious, friendly, understanding relationship of class with class.*

It was an undertaking of real nobility. Since the working-man—and that was in a day when vastly fewer were the resources within his reach than now—could not come to the halls of culture, dwellers in these halls came to the workingman. High spirits, especially students at the universities, settled in Whitechapel and its environs, and shared with their less fortunate brethren not their material possessions, because in these they were oftentimes themselves poor enough, but their possessions cultural and spiritual. Moreover these high spirits were truly high; they recognized that there is other culture than that which comes from the printed page and the tutor's rule; they knew of that culture of the soul that comes from suffering and privation; and so bearing gifts indeed did they go, but with open hands also, seeking not merely to give but to receive.

One special phase of the philosophy of the settlement pioneer demands our particular attention, his attitude towards religion. With Toynbee and Barnett and their associates, most of us here do not agree in faith. One indisputable fact, however, is that Toynbee and Barnett were sincerely religious men, that religion furnished their primary and essential motivation, and that religion played a prominent part in their work. It is said of Barnett that "his motive throughout was a spiritual one." He himself writes in 1874: "The end we have in view is that everyone may know God as a Father. . . . Every new scheme we propose, every plan we carry out, does its work if it throws one gleam of light on this truth." In his last report as Warden of Toynbee Hall, thirty-five years later, he says: "The Problem of Society seems to be at root a religious problem. Nothing lasting can be done to raise the poor above the cares of this world and the rich above the deceitfulness of riches, till all alike live to do the will of God." A magnificent statement, one that might have been uttered by a St. Vincent de Paul or a Frederick Ozanam!

In the beginning then, the settlement philosophy: personal, human, understanding, sympathetic, intimate contact and the inter-

change of the greater things of life; underlying and permeating all, the spirit of faith and religion.

Today, I think, the original philosophy of the settlement house movement is largely forgotten; not entirely, perhaps, but to a very considerable degree; and when we do find traces of it, it is usually in the utterances of members of the old school, the passing generation of settlement workers. By the representatives of the modern school, the rising generation, the settlement is more likely to be considered as simply a service station. They themselves are not "settlers" in the sense that Toynbee and Barnett were, they often do not even know the story of Toynbee and Barnett, they are not motivated as Toynbee and Barnett were motivated. Interchange of culture is no longer the aim. Contact is indeed sought, but not on a basis of equality. Service is rendered for its own sake, not as a means to a higher and nobler end. And in their scheme of things religion no longer has a part; "that is for the churches to think about, not the settlements."

Regardless, however, of whether with the settlement contact is today first in the logical or in the ontological order, one fact is certain; with hundreds and thousands of clients, many of whom are Catholics, contact has been achieved. Moreover, greater than the power of platform or press, greater, I presume to say, even than the power of the pulpit, is the power of personal contact. Let the theory of life of the settlement worker—his attitude towards all the problems of life—faith and religion, morality and personal responsibility and all the rest—be wholesome, uplifting one, and her influence is a blessing on an entire neighborhood; let it be unwholesome one, and there is a peril not only to individuals but to the whole community, that by very reason of the widespread contact secured by friendly service, is as difficult to combat as an infectious disease. And let me say to you, ladies and gentlemen, regretfully, but none the less emphatically, that in spite of the many striking achievements for the good of mankind that are rightly laid up to their credit, the theory of life of not a few settlement workers is far from being a wholesome and uplifting one! Not that by any means I so characterize the whole modern nonsectarian field. But the ultimate determinant of the theory of life of the individual worker as applied to her



clients is the worker herself, or at most the head worker of a settlement, or occasionally a board; hence it is possible through the settlement for all shades of human opinion, wholesome or unwholesome; good, bad or indifferent; helpful or harmful; constructive or destructive; progressive or pernicious; to be poured out upon the community and the individuals who compose it.

And what are we doing about it? We demand of nonsectarian relief agencies who number Catholics among their clients that they observe and uphold Catholic principles, yet relief agencies meet only the problem family; what is the number of their clients compared with the vast multitude with whom settlement houses have contact? We have not hitherto discussed the settlement problem in this Conference; as individuals we may be acquainted with individual settlements, as a Conference we have had no cognizance of the field. We have set up no standards for Catholic settlement work. Miss Phelan's paper, which follows this, will be the first effort even to summarize what has been attempted under Catholic auspices, and to discover how Catholic effort compares with what is being done under non-Catholic or nondenominational leadership. As far as I know, I, through no special merits of my own, am the only representative of Catholic thought who specifically as such has elucidated Catholic principles at regional and national nonsectarian settlement conferences. It is my hope that this National Conference of Catholic Charities of the year of Grace Nineteen Hundred Twenty-seven, held for the first time here on the Pacific Coast, a section of our country that in so many ways is making us Easterners a little less certain that we represent the last word in effort and achievement, may so catch the spirit of progressiveness of the city in which it is held as to be the first of our conferences to take soundings in this hitherto uncharted sea.

The official body nationally representative of Catholic thought and endeavor in the field of social work should take stock in this section of the field as it has in others. Perhaps a committee from the Conference could be appointed to study the several important phases of the question that at once suggest themselves. As I view them there are three such:

1. The Catholic Settlement, actual and potential; what it is

doing, and what may it be expected to do. Miss Phelan's paper will present the initial discussion of this phase of the question. As a special subdivision of this study, the relationship of the Catholic Settlement to the parish in which it is located should be considered.

2. The Nonsectarian Settlement in its relation to Catholic thought and principle. This question is one of tremendous importance, and is of interest not only to ourselves but to those who are doing sincere nonsectarian work as well.

3. The Parish as a Social Center. The essential function of the Church is comprised in the sacramental and the teaching ministries. How can these ministries be most fittingly and effectively supplemented and aided by various social activities such as are carried on in the settlement?

This question we are to have the great pleasure and privilege of hearing discussed on Tuesday morning at 9 o'clock by the Rt. Rev. J. Henry Tihen, D. D., Bishop of Denver, Colo., whose precise topic is, "The Social Value of the Parish"; and by the Rt. Rev. Msgr. J. G. Stafford, of Seattle, Wash., who will speak on "The Social Value of the Parish Exemplified."

With this beginning it should be possible for us to achieve some tangible and worth-while results, results comparable to those achieved by this Conference in other fields of social work.

## THE CATHOLIC SETTLEMENT—A GENERAL VIEW OF THE FIELD

MISS HELEN PHELAN

*Director, Merrick House, Cleveland, Ohio*

The distinctive contribution of the settlement in the field of Social Work may be said, to put it simply, the improvement of the neighborhood through the process of neighborliness. Accepting this as a definition of the word "settlement," I find it a bit more difficult to explain the term "Catholic settlement," as practically it seems that such houses range from a missionary center in which catechetical instruction, religious services, etc., are held, to the House in which absolutely non-sectarian work is done, the

only reason for its being called "Catholic" being its connection with some Catholic organization. Undoubtedly it would be impossible or unwise to have all modelled on the same plan for flexibility of program and adaptability to its neighbors' needs are fundamental to the settlement. The needs of the neighborhood, the resources in school and church instruction as compared with the recreational and other leisure-time facilities, methods of support, all these enter into the set-up of such Houses as now exist, no matter what form they may take. This paper does not presume to suggest which method is the wisest, as local conditions must always be considered. However, I feel that each house should serve as a demonstration of practical Catholicity, the work inspired by supernatural motives, which will elevate it beyond simple humanitarianism, bringing to it rather a bit of the divine, since it is for the love of man for God's sake. Therefore, it is with this high inspiring motive as a background that the standards of a Catholic settlement, as I see them, will be set forth.

How far are such houses covering the field, fulfilling the need? I shall let you judge for yourselves.

In the consideration of a "general view of the field," since we know in a general way the extent of that field, the question immediately suggests itself, "How well are we covering it?" A few examples will answer that best. New York (according to Fr. Moore) has about one hundred and twenty-five settlements or neighborhood houses, whatever we may call them, and only twelve are Catholic, although possibly 60 percent of all the people served in all the houses are Catholics. The only groups of any importance as to size who are not Catholic are the Jewish and colored groups. Sixty percent of the people and 10 percent of the houses! And this is not really a fair comparison, as the Catholic houses are largely small and undeveloped, while a number of the others are among the largest and best known settlements in the country. I can speak also from personal knowledge of the Cleveland situation. There are twelve Cleveland settlements, only two of which are under Catholic auspices and neither of which are of the largest and oldest group, yet the situation so far as national groups are concerned is equally true in Cleveland as in New York. As a result of many inquiries which I have made as to the settle-

ment situation in other cities, these two cities quoted do not present any unusual facts, unless it be that the proportion of Catholic houses be greater than elsewhere. Fr. O'Grady has agreed with me that an estimate of seventy-five is a very liberal one for the settlements or centers under Catholic auspices throughout the country. This number including a great many that are very small and undeveloped. This general view of the field shows that we simply are not scratching the surface, that neither in numbers nor in extent of work are we even approximating anything like a settlement service to our own groups. This fact seems particularly deplorable in view of the great opportunity of the Catholic settlement to carry on experiments which can be built into ordinary parish practice, to quote Mr. Albert Kennedy, of the National Federation of Settlements. Catholic settlement work, therefore, should be excellently done and under the very highest standards, he believes. Let us, therefore, consider some of those standards which would be worthy of the name and of incorporating into parish practice.

The house should stand always in the neighborhood for all that is highest and best; for Religion, for Law, for Order and for the highest possible citizenship. Its neighbors should be able to recognize that it has influence in the community rightly obtained and rightly exercised, because it will not stand ever for anything which may be questionable or "crooked." I should like to feel that it has the kindly spirit of the "Good Neighbor," combined with the efficiency and effectiveness so necessary to gain respect in this present age of organization. Imitating the example of the Good Samaritan, I should like to see it forget racial and religious differences in so far as it may serve as a neighbor to all. At the same time, however, trying in every possible way to enrich and to intensify the Catholic traditions and culture with those with whom we share that belief.

The accomplishment of the settlement's ideals depends in such large measure on the type of worker who is to exemplify them that much attention should be given them. We want good, practical Catholic workers, who will set an example to the young people of the neighborhood as regular communicants. In the emphasis on the supernatural virtues of Faith, Hope and Charity,



however, I feel that sometimes we have failed to put the proper emphasis on the natural virtues of Honesty, Temperance—and by temperance, I mean that moderation in all things which is so often lacking in this intense age of ours—and Integrity. We want our boys' workers to be clean living men who understand the meaning of good sportsmanship and good citizenship as applied to the practical everyday problems of life; whose own well ordered lives free from affectation and any hateful attitude of patronizing superiority; tolerant always towards persons and their weaknesses, intolerant of what is wrong or evil; who believe that any honest work is honorable and that those who do the menial tasks of life, maybe the peers of so-called white-collared or professional worker by reason of the motives which inspire their work and because of their honesty and devotion to duty. Without this attitude we can never succeed as neighbors. Again, I ask for the worker who, having learned to take orders himself, can give them firmly and convincingly without becoming dictatorial. Simple as this sounds, it is often one of the most difficult qualities to find in a boys' leader, yet it is inherently part of the democratic citizenship training for which the settlement must stand. I do not mean that our leaders should blindly follow orders from their own directors, or that there should be no discussion as to policies and problems between the head worker and other leaders, but once the decision has been made, the worker should accept it with good grace, submitting to the judgment of one who, by training and experience and more maturity, has been considered qualified to decide. What attitude should we accept from our workers as to the observance of law and the practice of citizenship? Is the leader, for example (to quote a very common one), who consistently drives a car deliberately exceeding the speed limit, setting the proper example to the young people of the neighborhood? The playground worker who consistently reports fifteen minutes or half-an-hour late; the athletic director who cuts short the gym period in order to get away early; the club leader who hurries through a meeting in order to keep some personal engagement; what do you think of these as examples of honest workers, of law-abiding citizens so far as their small world is concerned? If we consider the settlement, as I am doing in this paper, as an ex-

ample of practical Catholicity, what is the effect of the example of such workers? That of good, honest workers, practicing rather than preaching, can be made the most potent force in our houses. Are we making it such? These are no imaginary cases.

Much of what I have said of the boys' workers will also apply to the girls' workers, however, there are one or two other things to be added. Demand of them decent, conservative dressing. Attractive? Yes! Up-to-date? Yes! For such a girl or woman has much more influence among the girls with whom she comes in contact and can set a very fine standard of dress and grooming and personal cleanliness. I need not go into detail as to those things which offend against attractive, yet conservative, and above all, appropriate dress. You all know them too well. With us who honor, especially "Our tainted nature's Solitary Boast," it is rather distressing to feel that our leaders must be so warned, but experience has taught us the need and frequent pronouncements of various bishops only serve to emphasize the danger. I am glad to have in our household young women who are enjoying normal companionship of young men, who may be engaged and who may later leave to marry. Such young couples can give a very nice, normal atmosphere to the group if they are not selfishly engrossed. Reasonable hours at night and a reasonable number of nights out or for calling, a fine comradeship without the objectionable features of modern courtship, if I may be forgiven for using such a hopelessly old-fashioned word. The true values of life, that is, of the life of the everyday layman, can be thus exemplified, and again, our houses may give a working example of practical Christian life. Every worker eligible to do so should be expected to register and vote, showing a special interest in local issues, free from political or party bias. The motto of the National Catholic Welfare Conference, "For God and for Country," may well serve as a model to us for civic responsibility. These are some of the standards we should demand of our workers. And I want to emphasize they do not represent ideals but attainable standards.

The Church has long taught the value of community life, and the strength of our religious orders have long borne witness to the truth of her teaching. The settlement, it seems to me, is to some degree, an effort to recapture some of these community advantages

for its lay workers and so has tried to imitate so far as possible this example in the planning of its household. Without a resident group large enough to bring to it the value of community life, the consolations and the strength which the members of such a group can give one another, the exchange of ideas and experience, a settlement is misnamed. One or two resident workers with large groups of volunteers or part-time workers coming in for occasional periods, can not abstract and interpret the insignificance of the knowledge and experience gained in a neighborhood. Catholic settlements have been peculiarly slow in getting the real settlement spirit in this matter, peculiarly, I say, when one considers the history of Catholic Communities and Guilds as compared with the very limited and inadequate residence facilities which they offer. The Franciscan model of Justice and Charity with Happiness and Good Cheer in a settlement whose leaders are part of a happy resident group, rather than those who come in for an occasional class and club, with no permanent tie, is much more easily attainable.

Standards of work throughout, whether in the class or in the club, in the office or in the household management, should be high. Nothing slipshod or disorderly should be tolerated, remembering that we stand always for law and order, and haphazard household arrangements or badly kept rooms may be as disorganizing as much more serious defects in their way.

Now to the actual work within the settlement!

1. The practical work—such as sewing, cooking, manual training—should be well-done, the instructor always with practical skill and teaching ability so that the results may show careful workmanship, nothing slovenly or carelessly done. Then, too, consideration for the financial limitations and national tastes must be given. How many times these things are overlooked with consequent limitation of usefulness.

2. The recreational—trained and alert directors of gymnasiums or of game and playground activities. Of the value of leadership here I shall not dwell—it has been talked of so much in so many quarters, but we are still guilty of having inadequate or badly supervised groups. In all this work can we not strive to use as little elaborate or expensive apparatus as possible in order

these activities may be examples of resources for entertainment in homes with few or no resources.

Order and cooperation among the groups should be developed as part of the recreational program so that these activities may be truly character-building. Trained Catholic leaders for girls' activities of this type have been extremely difficult to get largely. I believe because our schools and colleges have not offered the prerequisite courses necessary to their later training. We may well learn from the Y. W. and the Y. M. the lesson that excellent recreational centers well-run, with adequate showers, good instructors furnished with a program psychologically sound may accomplish.

Their programs lack provision for mixed groups, however, which should have an important, well-supervised but normal place in our houses. Dancing, dramatics, suppers, hikes and outings and other opportunities for normal mingling under proper direction, will do more to establish normal relations between boys and girls than any other means I know.

3. Cultural. Our slowness in stressing the most distinctive aspects of Catholic culture should be a matter of regret if not of shame, and yet, we have an unrivalled opportunity in this respect. Racial groups whose background is all so strongly Catholic have rich cultural traditions which we have failed in large measure to encourage. The Church was the Mother of the Arts. The finest in painting and sculpture, in music and the drama, in poetry and in literature, in folk arts, in architecture, all these were fostered and developed to a high degree of perfection under her tutelage, and because of this remarkable background the Catholic settlement should be able to develop modern work of unique flavor and worth. I know of no outstanding efforts along this line and of very few beginnings, so there is a particularly challenging future for us in this field. Instead, what do we see offered? Miserably poor, sentimental or common dramatic offerings, little or no music of any value, literary efforts, whether along the lines of poetry, short story, debating, entirely overlooked; the painting and art work seem particularly objectionable, being in most cases unspeakably bad. What effort has been made to promote hand-craft



or folk-weaving or art, pottery, or metal, has been made among our racial groups under Catholic auspices?

Too, no settlement work can be well done without that consideration of the family group which places first so far as community interests are concerned. Our own Dr. Kerby in his understanding talk at the National Conference of Social Work last year on "The Family as an Institution in Society," says:

"The multiplied social resources which are now commanded may sometimes beguile Social Workers into ways that are actually in conflict with this accepted ideal of family life. It may be easy nowadays to transfer solicitude for health of children to a social agency instead of training parents to a recognition of their primary obligation in respect to the health of the child. It may be easy to lead children to spend their leisure in a community house rather than in association with their homes. It is possible that Social Workers will, from time to time, forget the authority and demands of the integrity of home life and seek easier ways, through community resources, to deal with a problem in hand."

Our own experience in congested neighborhoods where miserable housing standards prevail, that much as the family should wish it, there is no room which can be given over for social life, and John and Mary must seek their amusement outside.

However, we should have a socialized understanding visitor, who goes from the settlement to the home and back, keeping each in touch with the other. Rather, it is the city itself and the commercialized amusement centers; the public dance halls, the private halls which groups of young people may rent for an all night party with no questions asked, the unwholesome poolroom and so-called soft drink parlors—it is to offset such influences as these that the settlement and the family together must combine, one as a complement to the other.

Mary McDowell, of Chicago, has said that "The settlement keeps alive reverence for the parents and loyalty to the home by understanding clearly the past of the old country father and mother, by being familiar with their national songs, their folk music and folk dances, and their beautiful handiwork, so to appreciate them that reverence is conserved in the mind of the new-country children who find their outside life so foreign to that the

father and mother understand. I believe that in every center this old-country connection should be recognized and brought out in the most attractive way. The settlement and the center should stand in such relationship to the family life that the highest ambitions of the parents should be strengthened and the new-country standards interpreted to them."

To the Catholic whose model must always be the humble home in Nazareth this obligation of maintaining the spirit of that home, there is a stronger obligation to plan most carefully our programs in order to maintain that ideal.

No consideration of programs or policies can be complete without their relation to the Board of Directors or Trustees of the settlement. A recent questionnaire has revealed that many of our houses do not have Boards, losing, therefore, one of the greatest opportunities, it seems to me, of fulfilling their possibilities as a community organization—that of interpreting and relating its neighborhood to the larger community, as well as of educating the latter to the potentialities of the smaller group. As a general practitioner in the field of Social Work, the settlement should have the highest professional ethics and practices. The value of professional leaders in various fields of Social Work on the Board, as well as of business men and persons of standing in various lines, can not be overestimated. In determining policies, there are many questions of great importance from the standpoint of Social Work, which should be approached from avenues as varied as the community's interests, but decided always with the best practices and experiences of Social Work paramount. Here the professional point of view, given by one interested, yet apart, as it were, can be of real assistance to the staff, trained though they may be.

What is our relation to other community organizations? Do we have knowledge of conditions which might be helpful towards the correction of some evil but which we are keeping in airtight compartments as it were? Are we content to do the palliative work which presents itself in many cases without attempting to go to sources for real constructive work?

In the old order of things we were content to take care of the sick without seeking the sources of infection. Today in the new order, that is not enough. We take care of the sick,

yes, in the best way possible but we also try to find out the source of the illness and to go back and correct it or eradicate the cause. And we would think any physician or health officer criminally culpable who, in seeking that source and finding it, feared to report it. Yet how about social evils? Are we afraid to report them if we find their sources? Charity without justice is but empty self-satisfaction. Can we be satisfied with it?

All this may be summed up in the one word "Education" in its primitive or radical meaning, that is, a drawing-out of the best innate possibilities whether it be of individual groups or races. Informal education, it is true, but education nevertheless and in keeping with the Catholic ideal of education in which the spiritual element is ever present. May I conclude with quoting the delightful little poem published in the *Commonweal*, "The Prayer of a Teacher."

#### PRAYER OF A TEACHER

Father, between Thy strong hands Thou has bent  
The clay but roughly into shape, and lent  
To me the task of smoothing where I may  
And fashioning to a gentler form Thy clay.  
To see some hidden beauty Thou hadst planned,  
Slowly revealed beneath my laboring hand;  
Sometime to help a twisted thing to grow  
More straight; this is full recompense, and so  
I give Thee but the praise that Thou wouldst ask. . . .  
Firm hand and high heart for the further task.

DOROTHY LITTLEWORT.

#### DEVELOPMENT OF SETTLEMENT WORK IN LOS ANGELES

REV. JAMES DOLAN, *Assistant Director, Catholic Welfare Bureau,  
Los Angeles, Calif.*

To fully understand the present developments in Settlement Houses in this city, it is well to recall that the last ten years have

seen an enormous growth in our cosmopolitan life. During that time the population of the city has tripled. This growth has complicated, rather than simplified, as is to be expected in such conditions, the problem that awaits solution at the hands of the social workers.

Not the least important factor from a social service point of view is that this growth has not been confined to white races alone, but also includes a very substantial increase in our Mexican population. One can readily understand that like any other immigrant group, these people with their own customs need a guiding hand in directing their activities, so that they may assimilate the ideals and practice the customs of this country, and yet preserve the wealth of their own traditions.

In all, under the Catholic Welfare Bureau, there are six Settlement Houses. Three of these in which the Mexican race predominates, are almost entirely engaged in work that answers the needs of the Mexican people. Another has approximately 85 percent Mexican and 15 percent Italian in its group activities. The majority of our latest settlement, Watts Community Center, is also Mexican; but there is a substantial number of the Caucasian race, as well as Japanese and Negro children. The sixth Settlement House, St. Victor's Community Center, is engaged in work to aid the colored people. These facts guide our settlement houses in this city as they develop. Their chief aim and principal object is to improve the social, intellectual and religious interest of the people which they serve.

Briefly tracing the origin of these settlements, we find that in the latter part of the nineties two small centers were founded and dedicated to this work. However, it was in 1901 that the first of our clearly defined settlements was established. In that year Brownson House opened its doors. One need not recall the history of this settlement. The work of its founders and their able volunteers is known, I may say, nationally. This settlement and its activities, the pioneer institution, has always exercised a very practical influence in the activities of the other center houses that subsequently came into existence. These latter settlements started with the conversion of the present Santa Rita Center and Clinic in 1919. Since that time four other settlements have been es-



tablished, the latest addition being, as I have said, the Watts Community Center, which became a member of our Community Chest during the past year.

Since their establishment those Settlements have been a focal point in the enlightenment of the community. They offer better social privileges and opportunities, they tend to promote a better understanding between the different classes that are numbered within their confines.

Some two years ago, realizing that with the new conditions and influx of population, new problems were being presented, a survey of the existing fields was attempted, and an effort made to remodel the programs presented in these houses. After visualizing constructive and destructive forces of the sections in which the centers were situated, the resident workers of each settlement met for the purpose of discussing the problem and programs best suited to their needs. Every month since that time a meeting has been held and a discussion conducted beneficial to these workers. The present personnel and program of each settlement has been guided by these discussions.

In each settlement there is a trained head worker, and under her and assisting her with the work we have two boys' workers and one girls' worker. These latter spend a portion of their time in each settlement. Moreover, additional part-time instructors conduct various classes and volunteers are used to assist or advise in the work.

In planning classes the thought uppermost in mind has been to bring forth the best, the most interesting and useful to the child; special consideration being given, however, to the child's age and capacity to assimilate these instructions. The aim of this work is to make adequate provision for the future, for therein lies the wealth of Church and State. The workers coming into contact with these children plan to meet their needs and those of their foreign-born parents in every way. They are taught to assist themselves, primarily to acquire valued knowledge; namely, preservation of health; for example, to fill their homes with fresh air and sunshine; the art of cooking, the making of new garments, or remodeling of old ones. Again, home-making and first-aid

classes are conducted by the Red Cross, and all are important elements of the settlement endeavor.

Clubs and their activities form the social life of the settlement. They help to bring out the fellowship that emphasizes likenesses and ignores differences, to counteract racial, religious and industrial conditions that would otherwise produce an unsocial class. As far as possible a nominal fee is asked for membership. Moreover, these groups are guided by the fact that their most successful types are those in which practical lines of work are developed for the improvement of their members.

This extension of privileges also takes into account the fact that there are other elements in the community giving opportunities which need not be duplicated by the work of the Settlement. An effort is, therefore, made to see that clubs and classes in the Settlements supplement, but do not duplicate, the public school and other agencies of the neighborhood where classes are conducted which include domestic science, handicraft work and the teaching of English or civics. Cooperation, therefore, with the other educational institutions of the vicinity is a factor which every worker recognizes as essential.

Of the classes which are undertaken at the various settlements we may enumerate the kindergarten work conducted for the young children before they are passed on to the schools.

Some instruction is given in English where it is found necessary. Classes in commercial art, literature, etc., give these peculiarly talented people an outlet for the work to which they are best suited. All of our settlements have small libraries, and it is our hope to soon establish branches of the public library within their confines.

Dramatics give the children, old and young, the opportunity of expressing themselves. It also inculcates the proper use of the English language. Finally as a guide in planning and conducting these classes, home visiting is given a prominent place. Each worker endeavors, as far as possible, to visit the children and thereby equip herself with first-hand knowledge of their environ-

ment and home conditions. The kindly consideration, love and sympathy of the worker to the people of her district fosters among these people a spirit of confidence in her advice.

Again keeping the young people near them by wholesome entertainment, by dances, excursions, etc., all of which are carefully supervised, recreation in social affairs of a clean and wholesome nature is brought into their lives.

All these efforts and the wonderful material helps given these people would be futile if we did not teach them the moral law of God. For this purpose the Sisters of the Holy Family, and in the colored settlement, the Sisters of the Congregations of Our Lady of the Apostles, at least once a week conduct classes in religion. In this work the Sisters are assisted by members of Confraternity of Christian Doctrine. These religious classes are in a sense limited, as each settlement is a member of the Community Chest, its activities and programs are open to all; for the religious classes, however, only the Catholic children are eligible. These Sisters also aid by their teaching of various classes in sewing, of both plain and fancy nature, and by intricate bead work.

In order to realize the scope of work done in these six settlements, it will be well to give some approximate figures showing the response given by the people who are assisted in their neighborhoods. For the past six months approximately 9,000 people have been registered in these houses. Of these persons, children and adults, each month some 1,400 attend, 121 classes of recreation or educational nature. Approximately 1,100 follow the religious instructions. Many more come only for the gatherings, which are of a community nature. This work would be productive of great good, but it is handicapped by a lack of volunteers who can give their time and service to the end that the children of these districts grow up to be useful men and women, knowing God's law and keep it, as useful citizens of our country. It is our hope to soon see established advisory committees for each settlement composed of volunteer members, and ask that these committees gather about them self-sacrificing men and women who will assist in this work.

## DEVELOPMENT OF NEIGHBORHOOD CENTERS

MISS VERONA SPELLMIRE, *Los Angeles, Calif.*

### I. INTRODUCTORY

After all that you have just heard of the progress of settlement work, I feel as one would when bringing a visitor from a large city educational plant to a little one-room rural school; but as children are educated as truly in the one as in the other, so too, the smaller Catholic neighborhood centers established in Los Angeles by the Confraternity of Christian Doctrine are exerting an influence upon the neighborhood in which they are located, as truly as are the largest settlements. Three of the settlements of which you have just heard were started as Confraternity centers. The problem of reaching the great number of immigrants in our diocese reminds one of the story of the farmer who told his sons that he would give them a vast tract of land, provided they would bring it under cultivation within a given time. The sons were appalled at the task which confronted them. At the end of a week's time, when the father called them for a report of their progress, he was greatly surprised to learn that nothing had been done. He then marked off a small square at the corners of the estate, and asked each of the sons if he thought he could clear that within a week's time. They agreed that this task would be a simple one. At the end of a week these spaces were well cleared. This was repeated each succeeding week, with the result that the entire field was soon cleared and under partial cultivation.

### II. OUR PROBLEM

The members of the Confraternity of Christian Doctrine have also been appalled when considering the vastness of the problem before them, but under the guidance of our Rt. Rev. Bishop and the Priests of the Diocese, they have endeavored to assist in reaching these districts one by one, until today they are beginning to see the results of their efforts in the establishment of over 120 centers (not including regular Sunday Schools) in 25 different sections of the diocese. While these are what is known as catechism centers, many of them are reaching out to such an extent



into the neighborhoods in which they are located that they have become real centers for the district.

*Extent of Mexican Problem.*—While the work of the Confraternity is not confined to the Mexican, it is in these districts tohat the efforts of the Confraternity members have been most needed. A diocesan survey made by the Confraternity last year from school enrollments, gave 48,000 Mexican children of school age, which would mean a population of at least 200,000 Mexicans in our diocese. About 100,000 of these are in or near Los Angeles. The public school at Maravilla is said to have the largest Mexican enrollment of any single public school in the world, over 1,900. Nearly every community has its Mexican colony. Very often these colonies are far from a church. While those who have lived in the cities of Mexico are an inspiration to us in their knowledge and zeal, many others, especially those who have lived in rural districts, while having real faith in their hearts, are poorly instructed. As a consequence the children are growing up in ignorance of the fundamental dogmas of our faith, and so will readily attend the centers and churches of other faiths established in their midst unless we do our part to reach them. The Mexican problem is one that is gradually becoming national in extent. These people are an asset to us in many ways; but in this connection the words of one of our Archbishops are very appropriate: "The coming generation will be just what we help to make it." The Mexican naturally loves his faith, let us help to give him a further knowledge of it. The Mexican naturally loves his home, let us help to improve the housing conditions in the districts in which he lives.

We have also large numbers of Italians living in colonies. Scattered all over the city there are thousands of Hungarians, Poles, Syrians and Crotrians, for each of whom special religious provision has been made by the Rt. Rev. Bishop.

### III. ESSENTIALS OF A NEIGHBORHOOD CENTER

While ours is primarily a religious work, religion and charity must ever go hand in hand. We can not teach a tattered, hungry child what the love of one's neighbor means, unless we first give

him evidence of it in practice. True charity must ever consider the needs of the individual and can not be regulated by a rigid system of rules. A true Catholic settlement can not limit its religious influence to a few hours of formal catechetical instruction, but the religious atmosphere and ideals must necessarily pervade every activity even though the doors of the center are open to all regardless of creed. Why need we erect and maintain these centers unless they are a means of making better men and women, and what can help so much towards the formation of character as religion? What advantage for our boys and girls to attend a club at a Catholic center instead of at the public recreational center, unless they are receiving at our center something that will guide them to the ideals and practices of true Catholic manhood and womanhood? No matter how humble the cottage may be, if the proper spirit pervades and radiates from it, then it is a home in as true a sense as the most costly mansion. So no matter how humble the center may be, if from it radiates not only formal religious instruction, but also a sympathy and interest and helpfulness for all of the people of the district, which is made stronger because of the common bond of religion, there is, indeed, a true neighborhood center.

It is this spirit of true personal interest that characterizes the centers of the Confraternity of Christian Doctrine. They are *points of contact* with the neighborhood, and the workers fulfill the office of real Catholic friends and neighbors to the people living in the districts to which they are assigned. Their advice is sought in emergencies, and their approval must often be given before the family is willing to accept the help of others. As one of the members put it recently, "We are trying to get the Mexicans in the vicinity of our centers to cooperate with the other welfare agencies, but it has kept us very busy, as unless we say it is all right they 'won't take.'"

#### IV. METHODS OF CONFRATERNITY OF CHRISTIAN DOCTRINE IN DEVELOPING A CENTER

1. If you were to ask me how we proceed in the development of a center, I might truthfully quote the words of another, "We

just begin." When we have learned of the need in some district, a preliminary survey is made, and someone in the proper location is requested to allow his home to be used as a meeting place for the children. Sometimes all we can find is a yard, very often a garage. One of our first centers, now Santa Maria Settlement, had a most encouraging start. The use of a moving-picture theater in the very heart of the district was immediately offered to us, rent free, by the Mexican lessee, for the catechism classes. This building was subsequently leased and finally purchased by the Catholic Welfare Bureau.

2. Having secured a place to meet, our next step is to notify the children. This is done in a variety of ways. To continue with the example already cited, on our first day we divided the workers (with one exception, all new to the work) into three groups, one person, known as the superintendent remained at the center to receive the children, two others started from door to door in the vicinity of the center, two others went by automobile up and down the streets, calling the children to the machine, and telling them of the class. In less than an hour 58 children were gathered. This is what we call "fishing." Meeting the children as they come from school is one of the best means of enlisting them for the classes, and we aim to establish the centers near the public schools. I shall not go into the details of the organization of the religious instruction classes, as that will be taken up in another section meeting tomorrow afternoon by our director, Rev. Dr. Callahan.

3. *Home Visits.*—In order to enlist the children, to secure a census of the district, and to follow up the reasons for absent children, *personal visits* to the homes must frequently and constantly be made. Very often cases needing spiritual or material assistance are thus discovered. This work is often one of real prevention, as the poor people often do not know where to turn for help. A visit to the clinic in time may save a long illness, getting an adolescent boy or girl in touch with good companions at the center may save a case of delinquency.

We have two field workers here in Los Angeles whose whole time is devoted to this work, but in many districts the work is

done by volunteers. The people look to our workers as their friends. Arrangements for baptisms, and for validation of marriages, the giving of information regarding employment, legal aid, etc., reporting of needy cases to the proper authorities for help, securing the city or county nurse for a sick person, distribution of layettes to needy mothers, are a few of the things that the Confraternity visitor does for the people of the district in the vicinity of the center.

Our visitors are really a cross between the trained case worker and the friendly visitor. They *are* friendly visitors to many rather than to a few. With the enthusiasm and sympathy which characterize the volunteer, they have also the advantage of direction and consultation with those experienced in the work through the central office of the Confraternity.

4. *Mothers' Clubs.*—Home visitation brings our workers into touch with the mother. Another effective means of reaching the mother is through the mothers' clubs which have been organized in a number of our centers. Through these clubs the foreign-born mother is given the opportunity of developing an interest in her immediate community, of establishing social contact with her neighbors, is encouraged in the practice of her religion, and while having an opportunity to keep alive some of the customs of her own country she receives in tangible form, through the club leader, something of the American attitude and points of view that will enable her to understand her growing boy and girl better. Someone has said "Reach a child and you reach an individual, but reach a mother and you reach the family."

Many real leaders are discovered or developed in the different communities through the formation of the mothers' societies. Our aim is to have the clubs function as independently as possible. In one recently organized only an occasional visit is paid, the Mexican women of the district managing it themselves. At the club meetings they report families in need of help or friendly visiting. At one meeting a very elderly couple, so reported, was referred to the St. Vincent de Paul Society of that parish, was found to be in dire need, and was given help that very night.



### GIRLS' CLUBS

In order to reach the girls of 14 years and over, we have found it necessary to organize evening clubs for girls. The purpose of these clubs is twofold.

1. To give the girls an opportunity of knowing and practicing their religion better, and to guide them, towards the ideals of true Catholic womanhood through imitation of our Blessed Mother.

2. To give them wholesome leisure-time activities and an opportunity of meeting the girls living near them. The club leaders become the real friend and advisor and model of their girls. The girls are encouraged to attend Mass and receive the Sacraments regularly. Those who heard Mrs. Hinsberger speak on Saturday gained an idea of the response which the combined religious and social program has met with from the girls themselves.

### BOY'S CLUBS

The general aims of the boy's clubs are similar to that of the girls.

Namely: To satisfy the boy's craving for group activities, religious and moral influence. Seven of these have been started, but the work has not really been organized in a unified way. Several students from Loyola College gave considerable help last spring.

With the interest aroused by Brother Barnabas in the work of Boyology, and the hope of help from the Knights of Columbus, we look for a real development this year. The boys are eager for religious instruction as presented through the club. A group of 16 came to one of the leaders of a girl's club, begging her to secure a club leader for them also. It is a powerful means of developing real Catholic American citizens of the future.

5. *Recreation.*—The recreational side of the centers is not lost sight of. Occasional "parties," a summer picnic and a wonderful Christmas celebration are among the year's festivities.

### V. RESULTS

In the classes in charge of Confraternity members or Sisters

there are 13,000 children enrolled. Our centers have led to the establishment of ten chapels or missions, and three have become Catholic Settlements. In 14 others we have one or other of the clubs mentioned. Rented houses or even inexpensive buildings, and a coordinated force of volunteer workers, are serving neighborhoods of several hundred families where the settlements could not as yet reach.

## VI. VOLUNTEERS

Our volunteers number, in the course of a year, nearly 700. They are giving real personal service; as individuals they are influencing the lives of other individuals. Some of them have been in the work for years, giving two, three, four and even five days a week. A wonderful spirit of zeal and self-sacrifice has been shown. Business women, housewives, school girls, ladies of leisure, and a few men have participated. They would all agree that they have gained as much or more than they have given; a better appreciation of their religion, a better understanding of their community, an inspiration from the heroic examples of some of the poor people among whom they have worked has broadened their own lives, and brought them a real happiness in service for others. They are, as a result, a body of persons of greater value in their community, because of their personal insight into some of the community's problems, and our junior members in the high schools are also receiving a preparation which will develop future leadership.

## VII. CONCLUSION

Our organization is affiliated with the Arch Confraternity at Rome which dates back 300 years. Attributing the blessing that seems to have rested on our work to the fact that it is solemnly consecrated to the Sacred Heart of our Divine Lord, we trust that any success that has been given to our efforts may in turn be a help to others in different sections of the country. If in your communities there exist needs such as ours, and if funds are not available to erect missions and settlements or secure trained workers, can you not develop the small neighborhood

center conducted by volunteers, with just sufficient guidance and organization to assure coordination and continuity of effort? If we wait even a few years, the boys and girls of today will be grown to manhood and womanhood and then it will be difficult to reach them. Not only in foreign districts, but even among our own Americans is this extensive work needed. If these centers could be broadcast in every city, if volunteers could be assigned given areas to visit, radiating from a center, what an untold good would result both for our Church and for our country! In this connection the words of Fr. Cuthbert in *Catholic Ideals of Social Life* seem most fitting: "Let us take Christ into our hearts and go into the highways and byways."

## JOINT MEETING OF THE COMMITTEE ON SOCIAL AND ECONOMIC PROBLEMS AND COMMITTEE ON COMMUNITY AND NEIGH- BORHOOD ACTIVITIES

### SECOND MEETING

Tuesday, September 6, 9 a. m.

*Chairman, MISS MARY AGNES FLOWERS, Ca'holic Woman's  
Association, St. Louis, Mo.*

### THE SOCIAL VALUE OF THE PARISH

RT. REV. J. HENRY TIHEN, D. D., *Bishop of Denver, Colo.*

The three days that I have spent in this "City of the Angels" have impressed upon me the fact that the population of Los Angeles, the permanent portion of it, seems to spend a very large proportion of its daily time and activities in waiting at the street corners for a not very artistic sign to pop up and say "Go," and you go a few steps and there is another sign and it says "Stop," and you stop. Now I am very glad that I am not the only one that has had that experience—I see you are all in a similar box. This morning my delightful host phoned for a cab. He said, "I

will phone for such a cab. I phoned for that because it is so prompt." I said, "Very well, that suits me," and I waited, and then I waited, and then I waited some more, and there was no evidence, no sign of a cab approaching, and then I thought, "Well, now, maybe the good delegates who are busy waiting down there have other things to do, and here you haven't anything else to do in this city except to be on time, and you can't even be on time." He phoned again, "No, there was no order received at that station for a cab at all for such and such a place." "Well, will you send one?" "Yes, there is one on the way." Finally it came, and I don't know what the distance is between Ninth and Valencia and this particular hotel, but I know that I was half an hour coming the distance, and then I find out that my colleague on the program this morning had failed to arrive, and I thought, "Well, you are not as bad as you thought you were, and others are in a similar predicament, and I felt very much relieved, and when I saw the stragglers coming in I knew that that seems to be an affliction of the city of Los Angeles—not being able to be on time. I hope there is nobody present here from Los Angeles who will hear these remarks of mine, because they might be seized upon as a criticism of the community, but I don't see how there is much time left for settlement work, or any other kind of work in Los Angeles. With us in New York—well, New York is different—and if they could get some New York methods in the Los Angeles traffic regulations it would be a good thing for Los Angeles and a good thing for the cause. You men and women from Los Angeles applaud just like the rest of us, to show you are whole-souled and your only desire is to please your guests.

Well, ladies and gentlemen, the learned Doctor who gave the introduction telegraphed me some time ago, asking me to speak upon the social value of the parish, and he also, very properly, put in the restriction that it was not the spiritual atmosphere, it was not the administration of the sacraments, nor even the educational activities that were to be considered, but rather, I gathered, what might be called the charitable activities that might be connected with the organization, with the parish, not necessarily in an essential way, because the parish may function, and function very properly strictly along spiritual lines and without hav-



ing the philanthropic activities or these charitable works going on in an organized way, but our Church is the mother of charity at its best. I know that, particularly in secular meetings and discussions, we frequently hear it said that the word charity should not be used, it should be "justice," and while I agree that much that goes nowadays under the name of charity could really be set down to the justice ledger rather than to the charity in the proper sense of the word, still it were a calamity for humanity, it were a disavowel of our religion if we allowed any other word to take the place of that sweet word, "charity." Charity is love and our religion is based upon love, the love of God, the love of our fellow men, and charity, oh, let us consider it sacred, let us realize that charity is the very exemplification and illustration of that sweetest and most sacred love of all, the love of God the man, Jesus Christ, who went about the world doing good. Charity, charity, more than human life—charity in talk, charity in word, charity in action, charity in our views of our fellow men. All great denominations love the word of charity.

The response to the subject that was assigned to me shall not be at all along the lines of which you had such a beautiful illustration just a moment ago. If I had not been constantly viewing "Go" and "Stop," I might have been able to follow, but I admit I was in a haze and a daze, and kept seeing those signs and was scarcely able to follow. So he gave you the depth, and I will attempt to give you the surface and a description of the charities. You have had a number of speakers allotted who will give the analytical information about the different branches and departments of the activity. Charity is world wide, and wide as the world would be its activities. I won't attempt to describe the activities of our charitable organizations in the parish or to give you the names, because the names vary, but the work is the same. But here is the consideration—for you who have come from all parts of the United States, and some from New York, you who have spent money and time and are giving your best efforts to the work before you, are wasting both time and money if here at this conference you are merely a unit of a world-wide organization, if you are not able to go before the world and say, "We as Catholic men and women, we as the religious Priests of the

Church of Jesus Christ have something to offer that without our Church and our religion and its activities would be lacking in the great essential." We have a work of welfare to which the world of today seems to be dedicating itself. We must have something, not separate, but superenthused, as it were, something that secular organizations are not able to give and do not give—that is the only justification for our presence here and for the work that we are doing, because if we were simply a unit, simply showing that we are interested in the same work and that we are willing to cooperate, we had much better leave our organization as a religious organization aside and join one of the numerous other organizations that are in the field for that purpose. If, however, we know, and we must always remember that the foundation of all our welfare work and all of our charitable activities is Jesus Christ in his Church, and other foundation no man can make except that which was made and which gave us Jesus Christ.

So, as we take part in charitable activities, we are, by virtue of our religion, not only priests and religious organizations, but laymen and women as well, we are bound to insist upon—of course, always with the proper prudence and always considering circumstances and traditions and realizing what can be done, what shoulders will bear and what they are not able to bear, but always the idea must be kept alive, we must be non-conformists when it comes to the elimination of these fundamental religious principles and ideas that underlie all effective charity work from the day of Christ down to our own and that shall characterize it even unto the end. Now don't misunderstand me, don't take for granted that when I insist upon that that I want to place bars in the way of joining with other organizations that have for their purpose relieving the suffering of humanity—not at all. We love education don't we. We realize the importance of education and we love the schools of our country, God bless them, now and always. And yet why is it that here in Los Angeles and from Los Angeles to New York, all over the country, there are the schools that the self sacrifice and the generous spirit of our men and women, Catholic men and women, God bless them always, establish for their children? Is it because we hold the other schools in contempt? No. Because we feel that the others do

not furnish an education? No, but because we know that the public schools cannot and do not—not because of any ill feeling or want of ability, but because of the peculiar conditions of our citizenship—cannot furnish that which we know and feel means so much in the education of a child—religion—and therefore we build our own schools. And the same reason underlies the organization of our Catholic activities in a separate home. Not because we are finding fault with what others do, but because we love our fellowmen.

Now, ladies and gentlemen, let us not forget it, that the greatest service we can render our fellowmen is to put them in touch with God and that holds not only for the Priest in the pulpit and that holds not only for the religious in the cloister, but that holds good for every Catholic man, woman and child. We are false to the teachings of the Gospel that has been entrusted to us through the blood of our Catholic fathers and mothers, God bless their souls, perhaps for generations and hundreds of years, we are false and we are a rift in that golden age that has been handed down from the first centuries to our own if we in our day and our life are not preachers of the gospel, men and women who stand for the truths of Christianity, not for the desire of getting them into our Church, but because we know they do crave these truths of Christianity that have blessed the nations of men, women and children of the past and have mitigated their sins and have made life sweeter than it could possibly otherwise have been, because we know that there is much suffering today and there is always going to be suffering even until the end of time, and we know—every man who knows anything of life and death knows with all the organized charity and private charity even there is much misery in the world to be mitigated as soon as there can be administered the panacea, and that panacea is religion, religious views, religious ideas, religious principles, religious hearts, religious minds—these are the things that make for happiness in the world, and the other is merely the bridging over of a condition, you do not touch the real spot of unhappiness and misery. A man may be hungry, but there are other things that are a great deal heavier on his mind than the hunger, and it is the pain in the heart, it is the load, the weight on his mind about this, that

or the other thing that caused much more suffering than the aching void in his stomach. You have fed the stomach but have left the others empty.

So, it is our design to minister to suffering humanity that makes us insist on the administration being done in what we may call a religious way.

The first activity then in a parish and the service that it renders to society at large is this. It is the desire that we have to be helpful to our fellowmen that has brought you here this morning, and I believe I best fulfill what is expected of me if instead of figures and names, I speak of the spirit rather than of the letter. First to humanity and society at large by the parish, and the parish, we must not forget, furnishes something to the member of the parish of which they are deprived who are not members of the parish. Hence, Catholic men and women have received something additional in the way of education, spiritually and morally, that they are lacking who are not members of the Church of Jesus Christ and of parish activities to train them. It is like the family—the family. God bless our universities, our colleges, our academies, our high schools, our primary schools—God bless them all, and we say it from the depths of our hearts, and yet, who is the great educator today? Ah, it is the father and mother, and the Holy Ghost, they are the ones that prepare boys and girls of today to be the men and women of tomorrow. No man, no power can take the place of them. Whoever are deprived of the family life miss it. They may not be vagrants, pray they are not, but they are minus a mighty asset. So with regard to the parishoner, and hence the obligation that rests upon every parishoner to ally himself with the welfare work in his parish. Of course we must not be intolerant. It was not so long ago when even the name of welfare work was almost degrading to a very large proportion of our people, and in those days, that I can remember very well, and some of you older business men and women who are present here can also remember—we were pretty good men and women in spite of the fact that we had never heard of welfare work, no more than we had heard of automobiles, but always we had the idea—we had our benevolent societies and we had our sodalities—well perhaps they belonged rather



to the spiritual side, but the spiritual helped the other side, and we always had the St. Vincent de Paul Society, and we were always taught that the poor of our parish had a right to look to the other members of the parish for the relief in their poverty and in their distress and that the sick and not otherwise provided for must be provided for by the parish, so while the name is new—and of course in the Catholic Church we are very conservative—in the Catholic Church it is only the man who feels quite confident that he is right and that he has got something worth while, and that man is no fly-by-night and is not flirting with every new idea that comes along, because he knows that he has got something better, and so it happens that probably we may seem at first to be a little bit hesitant about adopting every new idea that is being proposed. We follow that injunction of the scripture which says, "Prove all things and hold fast to that which is proven." I don't know what part of the scripture that is in, but Doctor may know. If he doesn't, tell him to look it up. "Hold fast to that which has proven itself." Whenever the Church of Jesus Christ finds anything that will benefit or achieve, she will be the first to adopt it and make it her own. That she does not take to every fad and fancy that turns up is to her credit. She is divinely kind, and even as the traits and characteristics of the people, that conservatism is a natural result of the training and of the doctrines and the practice of the Church itself. It has resulted in fixing these certain views and tendencies in the minds of the layman, and of course the clergy, and so it happens that while the church is the beginning and the end of charitable organizations in the parish, it may not always have that particular fad or fancy to the front that perhaps for the time being occupies the front page of our newspapers, but whatever is worthwhile will be introduced. The Church insists the greatest doctrine, the greatest teacher of humanity probably since the days of the Divine Master and the days of St. Paul is the Divine Dr. St. Thomas, and he puts forth the statement many long years ago, that no man is good unless he contributes his share to the common good. That is Catholic doctrine, "No man is good unless he contributes his share to the common good," and that is the first principle that is manifested in Irish activities, that is part of the

doctrine of our Church, and then from doctrine it passed into practice, and that law is universal, that law comprises all under this obligation. No man is so great that he is above those things, and I say this not simply to give expression to a powerful truth, but we know that is called in question. There is a certain man that a great many philosophers worked under, what is his theory, what does he state about it? Tells us there is a race of aristocrats, of supermen, and these aristocrats, these supermen are men who must not stoop down, must not reach out the hand to uphold the one that has fallen, but put their foot on their neck, walk over them to a higher altitude. That is the great philosopher, and we know, dear fathers, dear sisters, you observe a tendency of as it were wishing to paganize welfare work, to separate it entirely from religion. You are furnishing the stepping stones for the philosophers that advocate this process, this system of eliminating the weak and creating a race of supermen. It is only religion that champions the cause of the weak in the ages past. History is full of evidence to that effect, and it is only religion that will champion the cause of the downtrodden today, and they who love humanity must needs give religion the credit and give religion assistance at least in that work, and I have had a dream many, many years, and I have it still—I pray for it, that it may become true some day—in this connection, in connection with charity work—that just as the preaching of the gospel is given to the Church, so the work of charity should be done under the auspices of the Church. And when I say that, I have but one thought in mind. There is no one that can say, “Well, administer the property of the poor, and what is needed for the poor, for their support, for their ordinary decencies and comfort is the property of the poor. It doesn’t belong to you; you have got it in your pocket, you who are well to do. All of that in your pocket belongs to this fund of the poor; give that fund to the poor and let that power administer it which can administer it best, for the greatest success of the administration and for the greater happiness of those who are being benefited by it. And that administration is the work of the religion of Jesus Christ in action. Experience has proven over and over again that the Church knows the better, and she ought to know. You know the Church is 1,900

years old, and even fools learn by experience, and we old men, naturally, are all wise—you know of course sometimes we cannot make these younger people understand it, but it is a fact, nevertheless. But the experience of nineteen centuries is at the back of the Church, and that experience has crystallized itself into certain truths, and we know the history of the Church, and we find that, for instance, in the past, before these organizations of today were, that all the Bishops had, in every Diocese and in all large cities, their official almoner, who collected from the kind-hearted people the amount of money for the support of the poor, and then through the ministrations of the Church, through the official almoner made the distributions, and I don't know that they had any indexes or cross-indexes, or cases, or hard cases, or any other kind of cases, but they seemed to be very successful in administering the affairs in that way. Back further, religiously, in the days of St. Paul, you will notice in his Epistles he keeps on saying, "Don't fail to bring the contributions of the people in such and such a place for the poor in such and such a place, and we shall distribute these things." That was the way of St. Paul. So the Church has been the administrator of the property of the poor so long that she has been successful. Now, then, there is the first work, our social action is being furthered in the Church by parish organization. The Church insists, the parish insists upon the obligation to take care of the poor within its borders. Thus it is not only the administration itself, but the manner of the administration or the manner of giving that is of so much consequence with the poor. Man, no matter how degraded, how low, how outcast, never becomes the dog that satisfies himself with food alone. Ah, you who bask in the sunlight of love, you whose fathers and mothers are living, blessing you by their love, you whose brothers and sisters and friends and men of the community are friendly toward you, you who receive spiritual and human love don't know what it is to be without that love, any more than the man who gets his three meals a day, or even two, knows what hunger is. The man who has received no food feels the pangs of hunger gnawing at his vitals, he knows what food is. And so there are those who have no longer that food for which the human

heart longs, the love of others. There are hundreds of those, of those who suffer, and we do not know how they suffer, we who are not without love, and it all happens. Perhaps it is their own fault. Is pain less intense because you brought it on yourself? But let him suffer for it? Ah, you are on the first road of being a good pagan when you talk like that. Christ did not say so. Christ did not ask when he relieved suffering, he did not ask, "well, did you cause it yourself, was it your own fault?" Charity worth the name asks not the name, residence, age, occupation. And that is no reflection upon your present day system of doing charity at all. Charity asks, "Are you ill? Are you suffering? If you are I want to relieve you." That is the only appeal. And it is precisely because of the value which a Catholic must put upon human life that he is charitable. There is no aristocrat with the Catholic, though the best aristocrats are Catholics, and with the Catholic there is no distinction of person. Away back in the time of the apostles they were told that there is no distinction between the gentile and Jew and that the Gospel was for all, and if the Gospel was for all, the benefits of the Gospel should go to all. So that is the second contribution that the parish makes toward the education of its own members—that charity must be extended to all and must be extended with love of the heart accompanying the gift. How shall the individual do that? There is this word "suffering" of humanity, well it is so easy to send a check and even to let the tear fall down the cheek when we think of the awful suffering in the world and how impossible it is to relieve it all, and then fold the arms and sit back and say, "Well, somebody ought to attend to it but I am not the one." That is one reason why so much of the misery of the world today is not relieved as it otherwise would be. Third then is the contribution of the parish in the education of humanity. It educates the unit to the other parish, educates the unit, so they do in Canada, so they do in New York, so they do out here in California, so they do in all the cities of the Union, and we know that so we are gradually educating the citizenship of our country as to the responsibilities and obligations that the country has toward its entire citizenship—not merely in one city or the other, but in the entire state; and by subdividing it into parishes, it is possible



to relieve the misery, thus relieving the misery here, there and the other place, why the sum total of the misery shall be relieved to an extent that hitherto has not seemed possible; for no matter how much the sum total may be, it is all made up of individual units and hence the moment you begin to work with the units, that very moment you begin to minimize the total of human suffering.

Love, then, in administering—and that invites comparison. God bless the society of St. Vincent de Paul, they have to a remarkable extent kept that idea of love, no matter how degraded, how low. Why will men be so blind and refuse to admit truths that they know are true. Our eloquent Archbishop, speaking on Sunday last, said, "I was hungry and you gave me to eat, thirsty and you gave me to drink, naked and you clothed me, in prison and sick and you visited me. Whatsoever you have done to the least of my disciples that have you done to me." Those were the words he said, and even you professional workers, God bless you, down in the alleys of the city, nor the nurse in the hospital, nor the sister that has charge of the little infant just born, nor those who care for the orphans, or those who care for the fallen women, or those who care for those whom the world loves less than it loves anybody else, the old men and the old women—for you feel that all the world, even your own sons and daughters, even their love grows less as parents grow older—but they who have no sons and daughters, the world at large cares little for them; they are no longer attractive; the child is loved, but the old folks not, and that is probably in some ways the greatest charity; and the settlement workers go down into the alleys—and I had my share in the early days, I worked in the slums of the city of St. Louis, and sometimes it is not so easy to see the dregs of humanity—not so easy—and if you have nothing but natural sympathies to help you along you won't last long, it becomes a practice, a figure or something to you, but the heart no longer goes with the ministrations, and then the administration is ineffective and you will accomplish nothing; so, with all the demand for system and organization, let that fundamental fact remain that the workers, trained and untrained, scientific and otherwise, voluntary and professional, let that remain, the human soul, that is the first analogy—that is Christ's brother, Christ's sister; Christ died for them, held out

his hands to them, and Christ said, "Those without sin cast the first stone. And when I plead for them, I plead not only for those who shall be the beneficiaries, but I plead for the workers themselves. God knows that our Sisters could not do in our institutions all they are doing if it were not for that feeling that they renew every morning as they pledge themselves at the Altar to receive the God man into their souls. They renew their determination, and they are going to require his presence and his strength and his love for the work and the love they will extend to those in need. Sometimes there is just a little danger you know that we may attach too much importance to the mere form and system, that we get away from the spirit, we lose the spirit, and it is occasions of this kind that make it possible to rehabilitate in ourself that spirit of the first real welfare worker that the world ever had, Jesus Christ, and other foundation no man can lay. You cannot improve on Christ—no more upon His work than upon His life, and you know that His life is the sweetest, noblest, greatest and the most appealing. Ah, men and women who have not the least conception of the Spirit frankly tell us it is an ideal life, it is not practical, the world has gotten on as it is—so much the worse for the world if it does, for it goes further and further back from the happiness that lies in the imitation of that same Jesus Christ.

The love in the ministrations, which is no respecter of persons, and the feeling. You know mothers are always ambitious for their children, and the mother of the sons of Zebedee came to the Saviour and she said to him, "Saviour, I have a favor to ask." And he said, "What is it?" And she said, "Grant that this one of my sons may sit on your right hand and the other on your left when you come to judge the world." And her Divine Lord said something to her as to the impossibility of granting her request, and then he turned to the apostles and said: "Among the Gentiles, among the Pagan princes and rulers and the lords who give commands, be ye not as they, but be a minister unto them, and ye who are in power be as those who are rendering service." "For," said he, "even the Son of God came not to be ministered unto, but to minister." That is Catholic doctrine everywhere, and all the men and women who claim membership in the

Church of Jesus Christ must, if they be true to their calling as Catholics, must needs have that feeling and that readiness to minister, to kneel and wash their feet, to help, even as Christ himself. That is not worldly doctrine, because the world wants the slave, and it is supposed to be the prerogative of wealth to command, but the Church of Jesus Christ teaches that the individual, no matter what his social position, must still be willing to render this service in imitation of the Master.

And now, perhaps, in every well regulated parish, in addition to these organizations among the laymen, there are also the religieuses, and you have a large number in this assembly, attending the convention, and one word about their work and their activity. Do you know that they have renounced the pleasures of the world and they are doing the work of the world? If you want a description of the religious orders that is it in as few words as I know how to give it. They have renounced the world's pleasure and they are anxious to do the world's work, and that kind of work that the world, as suggested, does not like to perform. There is a spiritual bond and union that holds together not only the men and women of one parish or of one diocese or of one country or even of the world anywhere, and that spiritual bond binds them to the suffering souls and that spiritual bond also unites them to those who have achieved the victory and are seated at the right hand of the Son of God and enjoying the attitude of the blessed in heaven, and these who are on earth today, the religieuses are, within their cloistered walls, even those whose faces you never see at conference, even those are contributing in a large measure toward the welfare of society by the very fact of their lives and by their attitudes; it turns the attention of the world to the fact that here are other things besides clothes to put on your back, food to put into your stomachs and things to please the eyes—there is the religious life, the life of mysteries, the life in God. And that is the sum total of the religious activities. Joined to the other spiritual ties and bonds that come to us from the living ones and from the souls in purgatory and from the saints in heaven.

I thank you for your kind attention, and just bear this in mind, other foundation no man can lay except that which was

laid, which is Jesus Christ. Keep that fundamental principle in mind and your organization will march forward, collectively and individually toward the accomplishment of greater and better things for the benefit of man and society. God grant it.

## THE SOCIAL VALUE OF THE PARISH EXEMPLIFIED

RT. REV. MSGR. J. G. STAFFORD, *Seattle, Wash.*

The Church is made up of units, which are the dioceses, presided over by the Bishops. Each diocese is made up of smaller units; the parishes, presided over by the parish priests or pastors.

The parish is the smallest social unit of the Church. It is a complete spiritual and social world in itself, barring of course its dependence upon higher authority for its charter of powers. Christ, its King, is enthroned upon its Altar, around which is centered all its life and activity. The life-giving Sacraments, the channels of supernatural life, are here administered. Here the word of God is preached. Here the priest, "the other Christ," endowed with all the powers of His priesthood, governs and guides His flock "as one having authority." Here the faithful, rich and poor assemble as in a peaceful pasture to be nurtured and guided in the ways of sanctification and truth. In a word, the parish is a complete spiritual kingdom.

The parish again is made up of small units: the Christian families. The Christian home too, is a little government in itself, upon whose well-ordered, well-disciplined regime depends the welfare of the Church and society. The ideal parish is composed of so many homes, happily and holily conducted.

But our modern city parish with its hotels and apartments, with its shifting population, affected by industrial conditions, with its social inequalities, presents many problems that press for solution.

Time was when an individual or a family could apply to the good pastor and he could leisurely investigate their cases and at least dispense relief, if he did not solve their difficulties. But the modern pastor of a large city parish, whose time is largely



taken up with spiritual and temporal administration, cannot personally attend to all the cases submitted and do justice to them.

He needs an active organization of experienced men who will regularly meet, thoroughly investigate and report on the cases submitted.

The greatest need of the parish today, is more men, preferably of business and professional training, who will serve. Men will give the parish money but not their time and their minds. Our people are individualists, uniting silently at Mass on Sundays for three quarters of an hour and then dispersing for another week, after "paying the coin of tribute." But the parish will never attain all its wonderful possibilities without the united hearts and minds and hands of all its people.

Not until our professional and business men are educated to the idea of parish service will we have efficient parishes.

Some of our prominent Catholics will align themselves for more general societies within the pale of the Church (and we commend their zealous activities) but they regard the work of parish organization as too humble for their consideration. But this is where their zeal is not enlightened and not according to the mind of the Church, for if you strengthen the parish, you strengthen the Church. The chain is no stronger than its weakest link.

But if it is true that the social problems of the parish exceed the powers of the pastor, it is also true that they surpass the powers of a parish organization, however well-formed and functioning. A parish must needs have a diocesan or at least a city-wide central organization that will handle the larger problems, such as juvenile court work, child placing and follow-up work, clinics for poor children and families, etc. Isolated parish work is no longer adequate. Just as the Catholic educational field requires the united efforts and united cooperation of all the parishes, and institutions, so the charitable and social works of the modern city parishes require united action.

It would seem that all this is too patent to need stating and yet we have many cities where there is no thought of Church organization and needless to say the field is not efficiently tilled.

The establishment of a central bureau does not exonerate the

parish from the duty and burden of caring for its poor. No; the parish must raise the money and look after its own needy ones and employ the central bureau or rather cooperate with the bureau in such cases as exceed its own proper scope.

The bureau should be responsive to the call of the parish and the parish organization should likewise be alert to the requests of the bureau.

The degree of this cooperation will to a large extent be the measure of social success in a given field.

*The organization of the parish.*—We have said that the parish is the small unit in the divine organization of the Church. Now this unit to be effective must be thoroughly organized.

As a first step in this work I might suggest that a large map of the parish be compiled in which every building on each street is outlined and numbered.

The parish may be divided into several districts and each district subdivided into precincts. Each district may be assigned, as in a campaign, to a leader and under him, a captain for each precinct.

With such an organization the census of the parish may be made. Of course, the clergy will have to follow the census takers, especially in obtaining the spiritual status of each parishioner. But in large city parishes the clergy will scarcely have time to comb the field each year.

The census, taken by the organization, although incomplete, will be a great help, socially and financially to the parish.

Even a census of the parish, giving information of the school attendance, will prove very valuable. Such a census will also show the pastor to what societies and to what sodalities the various members do or do not belong. In building up, for instance, a Holy Name Society Branch in the parish, a census will open up various avenues of valuable activities. The same may be said for the Sodalities of the Blessed Virgin, the St. Vincent de Paul Society, the Sanctuary Society, the Ushers' Society, not to mention various committees that may be needed from time to time.

Some will say that their parish is made up of transients and a census is useless. Some will say that their parish does not admit

of an organization, as a residential parish would; but we must triumph over difficulties, and experience has shown that even a poor organization of only a few sterling men is capable of great achievement. And after all, the work of the world is done by the few. Saint Phillip Neri says: "Give me six disinterested men and I will convert the world."

Let us therefore train and drill our workers, assign them to the various posts, for which nature and talent have fitted them; imbue them with the ideal of personal service and the spirit of sacrifice; acquaint them with the plan of the Church's campaign and armed with the dynamic force of faith, bearing aloft the motto "the Charity of Christ urges us," let us present a united front to the world and employing the moral weapons of Christ's charity, regain the salients, assigned us, to the Kingdom of Christ.

## JOINT MEETING OF THE COMMITTEE ON SOCIAL AND ECONOMIC PROBLEMS AND COMMITTEE ON COMMUNITY AND NEIGH- BORHOOD ACTIVITIES

### THIRD MEETING

Tuesday, September 6, 2 p. m.

*Chairman, REV. EDWARD R. MOORE, New York City*

## CONSTRUCTIVE LEISURE TIME WORK FOR THE BOY

BROTHER BARNABAS, *F. S. C., Executive Secretary, Boy Life  
Bureau, Toronto, Canada*

The boy of 1927 has more leisure—is healthier—wealthier and wiser than his counterpart of 50 years ago.

With modern medical preventative measures, school clinics, dental work and physical trainers the boy today knows little of the physical evils that beset the boy of even a generation ago. He can read health books, written in the simplest language, a thing unknown or unheard of by his dad or granddad.

The ever present prosperity enables the boy today to have more money in a week than his father had in a month. He usually has spending money in his pocket of 50 cents or more while the boy of 50 years ago thought himself fortunate if he possessed as much as a 5-cent piece at one time.

For one boy who reached high school 40 years ago we have 90 today, with all the development of mind and knowledge added. But this increased education is not merely the process of providing the boy with the means of earning a living though such an education is essential. The movies, the daily press, the current magazines, the places of public amusement, seem to draw too well on the imagination and emotions of boy life. Counter attractions, deeper interests, entertainment with a variety of phases that will draw every type of boy—these constitute the fare that the growing body, the soul and the mind need in order to develop the 100 percent man.

The boy's leisure time is his own! It is all very well for us to say what we are going to do FOR and TO the boy but unless we create an atmosphere and provide a program that attracts him we are NOT going to GET the boy! We cannot do anything for the boy during his leisure time unless he permits us to do it. There can be no coercion. The boy must sit in the class room under the supervision of a teacher he does not like but he does NOT have to engage in leisure time activities under leaders he does not like! Programs and agencies working for the welfare of the boy must take this freedom of choice into consideration when contemplating boys' activities. Well equipped parish hall standing idle throughout the nation silently attest the truth of this statement. The boys have found their attraction somewhere else because the lack of properly trained adult leadership and comprehensive programs could not interest or attract the boy. All who have made studies of this in the past realize the past failures have been due to the fact that while buildings and playgrounds were provided and equipped from start to finish with everything from Spaulding's catalog, boys were assembled and then turned over to some untrained men. These failures prove we started in the wrong end of the work. Instead of buildings we should have provided high type, thoroughly trained men, who, with sufficient



grasp of the psychology of boyhood, would have worked out attractive programs which would lead boys into the right paths. It is about time we stopped experimenting with the boys of our nation.

As Elbert Hubbards once remarked "Boys are Soul-stuff." Therefore why do we treat them as bricks and mortar, trying first this combination and then that wondering why we can't construct the building of fine manhood when we don't know the secret of mixing the material.

As the leisure time has increased so has the home life decreased. The complexity of the modern social situation has brought the boy out of the home. The lack of home life in modern times adds to the number of hours during which the boy will follow the line of least resistance. His natural tendency is to obey that impulse. Parents, by the nature of society today, have thrown the burden of responsibility on the school and the church and expect them to do what they cannot do—supplant the home influence which is lacking in the lives of children. Of course there comes a shout that the boy OUGHT to be in the home instead of in the streets. Yes—but we are dealing with things as they are not as they OUGHT to be! Then we realize that the ordinary healthy boy of today, if his life were spread over the 365 days of the year, averages about seven and a half hours a day in leisure. Most of this leisure is usually spent in the street and from this we again see that conditions demand especially trained leaders for the proper guidance of the boy in his free time.

The Church, the Home and the School all do something for the boy but even if all three functioned 100 percent efficiently they could not reach the boy at all times. When we consider that one-third of his time is spent under the influence of other agencies that tend to establish his ideals and form his habits we can readily see the need of the fourth agency—The Leisure Time Guidance of Boys. These outside agencies are not only at times pernicious but counteract and destroy whatever good influence may have been brought about through the medium of the Church, the Home or the School.

Some agency must be established and maintained to look after

the boy when he is outside the influence of the Church—the Home—or the School. And in establishing this agency we must bear in mind that the results in boy life are the one and only reason for the establishment and maintenance of this agency. The boy is more important than any organization, institution or personal dignity. Everything else must be subservient to helping the boy develop in body, mind and soul to the realization of the Christian ideal . . . the Youth Christ.

To guide the boy through the crises of life when his character is molded and his habits are formed there must be men dedicated to the work who have intelligence, sympathy, ability and personality. They must have intelligence because the knowledge of boy nature is a most important factor in the science of Boyology; sympathy because they must be able to understand the boy in his problems which are as important to the boy as the problem is to the adult; ability because they must be able to accomplish results and personality because in the science of human engineering; in dealing with Hubbard's "soul-stuff" the boy must be attracted before he will allow the leader to glimpse into his heart of hearts. Boys are constantly in need of masculine models. Sometime in every boy's life he feels the necessity of this model as evidenced by the ever present hero-worship. Pity the boy who must take for his model the bootlegger in the next block or the bandit who flees through the streets of our great cities emptying machine guns into the streets from their high-powered cars! The work in training boy experts aims at supplying the country with men, preferably young, tactful, educated men, who will be helpful and inspiring heroes for boys, models whom the boys may safely and advantageously imitate. This then is a great field for the young Catholic manhood of America. Truly a lay apostleship where they can practice the spiritual and corporal works of mercy and be of greatest service to God, Home and Country in bringing out the best there is in a boy. The greatest reward for this service is that inward feeling of satisfaction which comes from knowing that he has helped to build up one of God's masterpieces . . . a clean and vigorous mind in a harmoniously developed body. Throughout the country there is evidenced a strong urge for Catholic men to get into works of this kind. Frequent reception

of the sacraments and laymen's retreats offer a silent tribute to the Catholic manhood of America for the true Christ-like spirit that is being developed. In no other field than in the guidance of boys could that urge be satisfied more fully and with the greatest good to mankind and the Church.

In recent years many steps have been taken to interest young men in the boys' work field and afford them opportunities to secure ample instruction in this work. One of the most important strides was taken by the Knights of Columbus, when they instituted a special two-year graduate course at the University of Notre Dame. Since its inception fifty-one young men have entered the profession, as trained Catholic professional leaders of boys. Today these young men are serving the boyhood of the nation and supplying a type of leadership that has been highly commended by those who have come into contact with it. Sixty thousand boys have already reaped the harvest of qualified leadership through the Knights of Columbus Foundation in Boy Guidance at the University of Notre Dame.

Realizing that the great need of the boy was the bringing of the man into his life and especially the bringing of the father back into the life of the boy, the Knights of Columbus founded the Thirty-Hour Courses in Boyology. Twenty-nine of these courses have been given throughout the United States and Canada. Over five thousand dads, business and professional men have given up ten consecutive nights to get a glimpse into the realm of the boy world. That these men have seen the need of this training is evidenced by the fact that over five hundred of them have gone further and sacrificed their summer vacation to spend ten days in intensive training that they might go back to their communities better fitted to serve first as dads and then to act intelligently on committees and boards interested in the welfare of the boy. Where formerly there was national Catholic movement in boy welfare, now, under the impetus of the Knights of Columbus, thousands of our boys are enjoying the benefits of these programs. Throughout all their courses, in their University Course, the Boyology and Summer Courses, the Knights have had the full cooperation of all the national Boys' Work agencies such as the

Holy Name Society, Boy Scouts, Boys' Clubs, Big Brothers, Playground Association, Woodcraft League, Boy Rangers and others.

For many years the need of a distinctly Older Boy Program had been felt by those interested in the boy problem. The Boy Life Committee of the Knights of Columbus gave considerable thought and study to this matter and have developed an organization and a program well adapted to the older boy—the Columbian Squires. This Junior Order, because of its importance, has been developing slowly and has taken time to prove each particular phase of its program.

In order to insure the permanency of their work and guarantee the fruits of their labors in this field the Knights of Columbus established the Boy Life bureau. The development of this bureau to a thoroughly organized and efficiently manned organization is calculated to meet the needs of the Catholic boy in America.

The evidence of the need of this type of work has been manifest by the interest of the Holy Mother Church and the appeal of the Holy Father to preserve the youth of the country in the way of salvation. The Catholic Church is a divine institution and she has never neglected her duty or failed to exercise her office to teach, to govern, to sanctify all men of all ages and in all ages—including the boys. The Church has put her sanction on the leisure time programs; for beginning in the Eternal City Pope Benedict XV invited the Knights of Columbus to come with their trained leaders to establish a leisure time program and provide equipment for the boys of Rome. The Knights in their usual thorough going way complied with the request of the Holy Father and every visitor to the Holy City can testify how efficiently they have worked out their program.

Thus the Knights of Columbus, faithfully following, never pushing the Church, accepted the invitation of the Pope to enter this field which has for its object the preservation of boys in the way of salvation. Then in our own particular case, the Bishops of America invited the Knights to enter the field in our own country and supply adequately trained leaders for the boyhood of America. As in their War Work the Knights entered the Boys' Work field with the same zeal, enthusiasm and thoroughness that has characterized their every undertaking.



As the Knights of Columbus are practical Catholics and model fathers they take care of their own boys first realizing their responsibility in this regard. These responsibilities they will not relinquish to anyone. As practical citizens they realize that to secure the continuance of a nation the units which go to make it must be sound. The units that make nations are boys. To secure for the nation the best guarantee of its continuance the Knights of Columbus provided the programs that will develop the boy into the right kind of citizen.

That the whole boy program which the Knights of Columbus are carefully and thoroughly developing meets with the hearty approval of so many of the Bishops throughout the country is the best evidence that they are proceeding along fundamentally sound lines.

## CONSTRUCTIVE LEISURE TIME WORK FOR THE GIRL

MISS ANN ROOS, *Girl Scouts of America, New York City*

Today I am going to talk to you for a few minutes about this growing-up business because some of us and some of the girls themselves are taking growing up pretty seriously and Girl Scouting, among other organizations for girls, is one of the ways of taking it more lightly and happily—and successfully.

Since growing up is an exceedingly ancient human habit, and a good many human beings in the past have grown up without making any fuss about it, or at least an audible fuss, perhaps you will say that we are taking it too seriously. For after all, growing up is as natural and normal a process as cutting our teeth, even if some people do talk about Adolescence—that solemn name for growing-up—as if it were a disease like appendicitis.

But all of us who will look back upon our own lives between ten and sixteen will remember that we did not have an altogether smooth and easy time of it. We got a good many bumps and snubs; we were full of thoughts and feelings that we were sure nobody else understood and which we didn't understand very well ourselves. Some of us who dreamed we were going to be great

actresses or famous opera singers are just plain teachers or social workers or stenographers or housewives, waking by the alarm clock and puzzling over the quirks of the boys and girls who are ours to guide and direct.

In the old days, this growing-up business was taken pretty much as something to be got through with, like mumps and measles, and nobody paid much attention to what the boys and girls—especially the girls—thought about themselves. It was a grown-up world, in which men were far more important than women, and the main duty of the young was to keep quiet and do what they were told.

But the world of today is such a different place. It is full of noise and speed and excitement. Everybody is hungry for thrills and they get them for the most part sitting down, through the radio and the automobile and the movies, rather than through their own achievements.

But a world so big and complicated and so full of haste and waste offers many new ways of growing up wrong as well as right, and puts those of us who believe in boys and girls—and that is practically everybody—on their mettle to help them grow up in the very best way possible. And we can do it only by facing the present as frankly as they do, and not by clinging to old-fashioned methods and maxims.

In the short time at our disposal I can touch only on a few main points: first, some of the things that wise and modern parents and teachers and other leaders of boys and girls are finding out about this growing-up business; second, some of the characteristics of girls during this growing-up business and third, some of the ways in which Girl Scouting may help in this growing-up business.

We are finding out, first of all, that girls between ten and fifteen will do almost anything for older people who are their genuine friends and comrades and next to nothing, except under compulsion, for older people who order, scold, nag, pry or shame. The trust and affection of youngsters of this age is a pretty good test of the sort people are.

Another discovery we have made is that girls—and boys as well—never really grow up until they begin to make some of their own choices, whether it be of clothes or friends, and have a certain amount of independence in planning their own time and carrying on their own affairs—and enjoy a certain amount of privacy and reserve. The discontent, chafing and restlessness under authority at this age are not signs of sheer naughtiness and ungratefulness. Rather they are nature's ways of showing that now is the time for them to be standing on their own feet and learning to manage their own lives.

To most grown people, the youngsters between ten and fifteen seem like children, and are treated as such—or what is worse, sometimes as if they were babies and sometimes as if they were ready for adult responsibilities. But to themselves they are no longer children and resent being called so. This is one of the hardest things for parents to realize and it is one of the reasons why an outside adult leader can sometimes accomplish what neither parent nor teacher can accomplish at this period. I was once a member of a group of Girl Scout Leaders who were being questioned by a psychologist, and she asked us to recall the first time we remembered being treated as grown-up and by whom. In nearly every case it was when they were about thirteen or fourteen and by someone outside the family. One of my friends says that when she was twelve, her mother sometimes said: "What! A great big girl like you, almost thirteen!" and sometimes: "What! A mere child of twelve like you!"

What we need to remember is that the years from ten to fifteen are a sort of rehearsal of grown-up-ness—a dramatic trying-on of its various roles. And like all rehearsals, it is marked by stumbling and awkwardness—but under wise and steady direction, it is bound to get better and better.

Just now, perhaps, it is an even more difficult and insecure time for girls than it is for boys, for their place in the social scheme and the rules governing their conduct have changed so much in recent years that perhaps it has gone to their heads a little, and tempted them to rush to extremes, often quite innocently for the pleasing sport of teasing and shocking their elders.

Just now, therefore, a program like Girl Scouting has a very real part to play in their business of growing up.

First. It provides an outside social group which a girl joins of her own free choice, perhaps just as she reaches the gang or clique age. This in itself is a step toward wider social contacts essential to growing up, and perhaps the very first she has made, since she was born into her home, her church, her school and her neighborhood. But quite unlike the transient gang or clique, a Girl Scout troop affords her a club with a program and stages of development, which encourage a more mature and cooperative spirit in all her more fundamental and permanent human relations.

Second. It brings her into contact with an older person who has herself freely chose to become a leader or captain of a Girl Scout group, and whose leadership is based upon friendliness, helpfulness and genuine enjoyment of the group activities, instead of upon official authority, condescension or eagerness to do everything herself. For the first time perhaps, the girl finds herself in a more or less grown-up relation with a grown person.

Third. It provides a playtime outlet for all sorts of natural energies and interests and carries on its varied activities in the play way, the project way, the creative way, through games, woodcraft, tramping and camping, handicrafts, story-telling, singing, dramatics as well as through activities relating to homemaking, health, child-care and citizenship. It brings the zest of adventure and good times to city and country girls alike. It sets them to exploring various trails that reveal their own special bents and abilities and gives them self-confidence and the respect of their troop mates and leads them to happy and worth-while things in adult life.

Fourth. It teaches girls to manage their own troop affairs and to assume more and more responsibility through the distinctive Scout method of dividing the larger group into smaller groups of six or eight, known as patrols. Each patrol chooses one of its number as a patrol leader, who represents them on the Court of Honor, or executive committee of the troop. This method of self-government is a real junior school of democracy.



Fifth. It provides a simple set of ideals and standards in the Girl Scout laws, slogan and motto, based upon trustworthiness, friendliness and helpfulness. This ethical code is within the grasp of every girl of Scout age, and is readily translated into everyday conduct, as well as reinforcing any form of explicit religious teaching.

William Allen White in his recent book, says that the boy of today, and his sister, Modern Youth, look the world squarely in the face, free-born spirits, unafraid of their own problems. Modern parents are trusting Girl Scouting, which is based upon trustworthiness, to guide these young spirits for a time as they cannot guide themselves. And modern women, eager to pay their quota of volunteer service, are finding that as leaders of Girl Scout troops they are turning this growing-up business into the Adventure of Growing Up.

## COMMITTEE ON PROTECTIVE CARE

### FIRST MEETING

Wednesday, September 7, 9.30 a. m.

*Chairman, BERNARD J. FAGAN, Chief Probation Officer, Children's Court, New York City, N. Y.*

### HOW FAR SHOULD WE SOCIALIZED OUR CRIMINAL COURTS?

*FREDERICK A. MORAN, Secretary, Division of Probation, New York State Department of Correction, Albany, N. Y.*

#### "CRIME WAVES" NOT A PRODUCT OF THE JAZZ ERA

There is a general impression abroad that in no period of history has crime been so prevalent as it is today. Misleading articles in the daily press and in popular magazines, and the publicly expressed and widely quoted opinions of individuals representing every profession, occupation and calling, and every grade of intelligence, regarding crime, its causes and cure, and the defects of the administration of criminal justice, are in a large measure responsible for the hysteria of the group who see no remedy for so-called "crime waves" except to double the drastic penalties of the penal code.

But no great study or research is needed to discover that "crime waves" are not something that came in with the jazz era, for America was "crime ridden" and there were criticisms of the administration of criminal justice not only a hundred years ago, but during the first decade of the twentieth century.

At the beginning of the nineteenth century a resident of Philadelphia, signing himself "A Friend of Man," published a small book under the intriguing title of "The Criminal Recorder, or An

Awful Beacon to the Rising Generation of Both Sexes—Erected by the Army of Justice to Persuade Them from the Dreadful Miseries of Guilt.” It was the naive belief of the author of this book that if fathers or mothers would only allow their children to read the true accounts of the misdeeds of Gilbert Langley, a highway robber, of George Barrington, a pickpocket, or Catherine Hayes, a murderess, and the terrible punishments meted out to these offenders, the fate of these lawbreakers would act as a deterrent, and future generations would be saved from the sad catastrophes of Langley and Barrington, who were transported, or Mrs. Hayes, who in chains, was burned alive. It is evident that a copy of “The Criminal Recorder” did not find a place in every household, as its author hoped, for in less than ten years the public press was stating:

“It is clear that instead of the masses of our people improving, they are sadly deteriorating. Murders, robberies, suicides and perjuries are as common as marriages and deaths. Killings appear to have become contagious; no day passes without an attempt somewhere in our country. Lawlessness has so increased that the expense of watching our army of criminals, of tracking and arresting them and of maintaining them in prison (together with the huge cost of their felonies) is immeasurable. \* \* \*

Half the number of persons actually convicted of crime are youths who have not reached the age of discretion. Of 256 convicts in the Massachusetts State Prison, 45 were thieves at 16 years of age, and 127 had at that age, become habitual drunkards \* \* \*. A disregard for all laws, and feverish and foolish efforts to check crime by profuse legislation are common.”\* This in 1820.

In the gay nineties, a speaker at a Conference of the National Prison Association stated: “The followers of Dick Turpin seem to have full sway of late. Stores, offices, saloons, railway stations and homes are robbed by masked men, in broad daylight, and in evening hours. Pedestrians walk timidly in the streets, fearing that they will be assaulted by footpads. The number of highway

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\* “The Habit of Going to the Devil”—Archer Butler Hulbert. *Atlantic Monthly*, December, 1926.

robberies which are committed in our cities is appalling, and it is seldom that arrests are made. Resistance, or neglect to comply instantly with the demand 'Hand over the money and valuables you have,' brings a shot from a revolver or a blow from a sand-bag, a slingshot, or a club upon the head of the tardy victim. There is an epidemic of this kind of crime. In the country almost daily post offices and stores and banks are burglarized, and railroad trains are sideswitched or stopped in unfrequented places and cars and safes are blown open and robbed, not infrequently at the expense of the lives of faithful messengers."

Before most States had probation laws, specifically in 1897, the causes for the rising tide of crime were given as: "The maudlin sentimentality with which crimes are treated, the ease with which an expert can be procured to swear a criminal insane, the influence of detailed discussions of crime and murders in the newspapers, the law's delays, the increased depravity and recklessness of youth, the great decline in the conduct and order of judicial proceedings, the want of reverence for religion, the flippancy of juries, the frequency of pardons, the denial of a place to retributive justice, and the unnatural and debilitating doctrine that the sole purpose of punishment is reformation."

Approximately ten years later, the *New York Herald* published an interview with a judge of the Court of General Sessions of New York County, regarding the increase of crime and the defects of the administration of criminal justice. The causes enumerated for the breakdown of criminal justice included all those with which we are today familiar.

In this same year (1908), to prove conclusively that the United States was the most lawless nation in the world, a Southern State Bar Association did what the American Bar Association proceeded to do in 1922. It quoted statistics of homicides to show that in proportion to population there are twelve murders in New England to one in London; in California seventy-five to one, etc. These figures, or similar ones have been quoted on every available occasion since. In fact, it would appear that no good speech, newspaper article or book on crime is now complete without it being said at least once that "the United States is a lawless nation." Homicide statistics to some of us have replaced



the waving of the proverbial red flag, while others need only to hear the words "In England," and automatically comparative figures on the number of murders in London, Abyssinia and America gush forth.

In 1909 Chief Justice Taft made his now famous statement that, "It is not too much to say that the administration of criminal law in this country is a disgrace to our civilization and that the prevalence of crime and fraud which here is greatly in excess of that in European countries, is due largely to the failure of the law and its administration to bring criminals to justice."

In 1910, "from various parts of the country came reports of the extraordinary crime waves indicating a shocking reign of lawlessness and an inability of the police to deal with the situation. In the city of New York crime was said to be flourishing to a degree never before equaled, and in Chicago the Camorra terrorized the inhabitants for months. Everywhere, especially in large cities, the crimes of burglary and murder seemed to be on the increase."

"For this reign of murder," said Dr. Andrew D. White in a letter to the *New York Tribune*, "there are various causes and numerous remedies. One of the most potent preventives in our judgment is more swift and certain punishment of murderers."

In this same year mistaken leniency and the coddling of criminals was held mainly responsible for a large part of the crimes being committed. The Governor of Virginia pleaded for a return of the lash as an effective, reformatory and inexpensive method of punishment.

A Chicago judge stated in a public address that 65 percent of the crimes in that city were being committed by boys between the ages of 16 and 25, while a New York City judge estimated that 40 percent of the criminals of that city were under 20 years of age. If you are a reader of the daily press or popular magazines, you will readily appreciate that crime news and the criticism of the administration of criminal justice in over a century has not materially changed. Terence's dictum that "nothing has been said which has not been said before," certainly applies with unusual force to the social problem of crime and the administration of criminal justice.

## NEED FOR A CONSTRUCTIVE PROGRAM

Ordinarily unusual interest on the part of the general public is a social problem as important and as serious as that of crime and the intelligent treatment of criminals would result in the development of a constructive program, but this desirable result has yet to follow. In fact, the only apparent result seems to be that there have been created two separate and distinct groups with divergent and conflicting points of view. One group dogmatically asserts that the crime problem can only be solved by increasing the severity of sentences, and proceeds to have enacted restrictive, mandatory legislation. Any suggestions that the opposing group makes are labeled as the theories of "sob sisters," and, therefore, not worthy of the consideration of rational, unemotional, common sense individuals. The other group, equally dogmatic, and possibly with an offensive air of intellectual superiority, points to the history of crime and punishment, and says, "Read, and be convinced that fear will never decrease crime, for history shows that every possible method of punishing criminals has been tried and has proven a failure, and that society will never again be barbaric enough to inflict the tortures that were once meted out to lawbreakers."

The tragedy of the present situation is that hurling verbal brickbats and administering verbal whippings is neither constructive nor helpful, and out of the conflict will come no rational program.

Will society continue to discuss and to grow emotional over the breakdown of criminal justice, the youthfulness of offenders, or be swept away by attacks on modern methods of treating offenders, or will it admit that the crime situation existing today is fundamentally no different than fifteen or twenty-five, or a hundred and twenty-five years ago?

It is obvious that if crime is to be reduced and criminals reformed, the time has come for clear thinking regarding the aims of punishment. If the only aim of society is to inflict vengeance upon lawbreakers, then the more mandatory laws that can be enacted, the better it will be. If vengeance is the sole aim of punishment, then probation, the indeterminate sentence, and parole,

should be abolished and States should begin to build more prisons. But, if society accepts that the aim of punishment is both the protection of society and the reformation of offenders, then our criminal courts should be socialized and the results of the present methods of dealing with lawbreakers should be studied and evaluated.

#### FUNDAMENTAL AIM OF THE CRIMINAL LAW

That vengeance or retribution, in spite of laws on statute books of various States regarding probation, the indeterminate sentence and parole, is still the aim of our criminal law, is not difficult to establish.\* This fact is embedded in the language and appears in all the common words that relate to the public treatment and repression of crime. The more flagrant the crime, the heavier must be the penalty exacted. Beginning with petty misdemeanors, the price of expiation is a fine. As the offense rises in magnitude, the retaliation rising in proportional degree becomes imprisonment for days, for years, for life and finally culminates in the death penalty. In elaborating this system the penal codes have assumed to classify all crimes under precise definitions, and to attach to each crime its prescribed penalty, aiming to so apportion the severity of the penalty to the guilt of the crime as to make them equivalent.

The imperative necessity of providing some elasticity to the system of retributive punishment so that it can be made to fit varying individual cases has been met by vesting a large discretion in the magistrate at the trial. Possibly no better method of securing the required flexibility could be devised. This expedient, however, has introduced into the problem of exact retribution, which was before so hopelessly insolvable, another personal equation—the character and temper of the judge himself. In fixing sentence, not only must the judge in most cases weigh the criminal responsibility of the prisoner, a delicate and difficult task, but the decision may unconsciously be influenced by the personal temperament and mood of the judge himself, inclining him toward

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\* Report of the Committee on Criminal Law Reform.—National Prison Association, 1894.

leniency or severity. The granting of discretionary powers to judges has played havoc with the classical theory of punishment—the theory upon which our present system of punishment is based.

### CRIMINAL COURTS SHOULD BE SOCIALIZED

In the preface to that outstanding book, "Probation and Delinquency," Rev. Robert F. Keegan, Secretary for Charities to His Eminence Cardinal Hayes, states that the real solution of the crime problem can only be found by intensive, dispassionate study of the individual criminal and his developmental history, and he adds, "This approach is endorsed by religion and sound philosophy. \* \* \* No two men are exactly alike and the actions of any individual can be interpreted only in the light of a thorough understanding of the individual—an understanding which includes a knowledge of his character, background, environment, beliefs and motives.

This study and treatment of the individual delinquent is an impossibility until our criminal courts are socialized. Court will become socialized only when the legalistic distinction between misdemeanors and felonies is cast aside and our present theories of punishment are abandoned, and there are attached to our courts well trained social workers who are equipped by knowledge, training and experience to make intensive social investigations and to utilize the services of specialists for mental and physical examinations, and for other forms of specialized service.

### "COPPING A PLEA"

That there are phases of the problem of the administration of criminal justice that the average layman is not equipped to discuss or criticize, is readily admitted. Social workers having contacts with courts are apt to wonder if criminal courts were socialized, if the policy of copping pleas would be accepted, if there would be the inequalities of sentences, and if the social problems of the non-resident offender, and the abnormal or sub-normal offenders would go unsolved.



The general public is apt to assume that practically all men accused of crime are convicted by a jury of twelve tried and true men and that the responsibility of the judge is to act as a sort of referee during the trial and later impose sentence upon the convicted offender. In reality, however, comparatively few offenders ever stand trial, and it is the stories of the few who do that make front-page news stories, and it is primarily from these news stories that public opinion regarding crime and criminals is formed. The bargaining with district attorneys and with judges for pleas for lesser offenses than the ones for which offenders have been indicted has become notorious. The term "copping a plea" is part of the vocabulary of every prison inmate.

"Copping a plea" is accepting from the district attorney or his representative, and too frequently from judges, the right to plead guilty to a lesser offense than the one for which an offender has been indicted. This policy of reducing the seriousness of the charge so that an offender will accept a plea and not stand trial, seems to be a generally accepted procedure. Warden Lawes, of Sing Sing Prison, has estimated that 75 percent of the men sentenced have entered pleas of guilty without trial. Of the 145 offenders studied by the Crime Commission of New York State, 130 accepted pleas while only 15 stood trial.

Michael Blank, for example, "copped a plea" and was sentenced to State Prison as a first offender. He had been previously sentenced from the same court, so it must be assumed that his previous criminal record was known. In fact, he states that he was told if he accepted a plea, he would be sentenced as a first offender. His known record follows: At ten he was in the Children's Court. Since that time he has been in an orphan asylum, three correctional institutions for juveniles, two county penitentiaries, once for possessing drugs, a city jail, and has served sentences in three State prisons.

This system of accepting pleas judged solely from an economic point of view may be satisfactory, for it saves the cost of a trial; but if a man is guilty of robbery first degree, is justice served, according to our generally accepted concept of justice, if instead of being convicted for the offense of which he is guilty, he is sentenced to prison for robbery in the second or third degree?

## INEQUALITIES OF SENTENCES

Laws which allow only the offense committed to be considered and not the offender, result not only in sending boys and men to prison for unnecessarily long sentences, but what is of more fundamental interest to law abiding members of society, men who are habitual criminals, the feeble-minded, the psychopathic and the insane—offenders who ought to have custodial care, some of them for the rest of their natural lives, are committed to correctional institutions for short terms, and released to again prey upon society, while young offenders, suitable subjects for probation or reformatory treatment, are sent to prison for long terms.

Sentences for the same offense may be two years in one county before one judge, and five years in another county before another judge. In the case study by the New York State Crime Commission, of 145 offenders committed during a two months' period to the Reformatory and to the State Prisons, it was found that there was no uniformity in the sentences imposed. For attempted burglary third degree, for example, the sentences varied from fifteen months to five years; for burglary third degree, from two to ten years, and sentences for robbery first degree varied from seven and a half years to natural life.

No penal code framed with the aim of balancing the penalty with the crime, or framed on the plan of attaching definite penalties to given offenses, can possibly fail to work a travesty on justice, excepting of course the penal code of Koko, who, you will recall in the Mikado, lustily sings:

"My object all sublime,  
I shall achieve in time,  
And fit the punishment to the crime,  
The punishment to the crime."

Contrast the sentences meted out in the two following cases and any number of similar cases might be cited to show the inequalities of the sentences imposed.

Stephen Comtz is the fictitious name of a 16-year-old boy sentenced to a prison in New York State for fifteen to twenty years for the crime of grand larceny, first degree, robbery first degree, and assault first degree. The district attorney, responsible for his conviction, stated that this prisoner had no previous record of conviction until the commission of these offenses. Comtz was innocently traveling through the country sightseeing with no idea of committing any crime, until he met and made friends with a seasoned offender. He had not been away from his home in an adjoining State two weeks before he was in a State Prison. Before he left home this normal boy, according to the statement of the chief of police who has known him for years, had finished his second year in high school, had worked and contributed the major part of his earnings to his family.

Black Mike, 29 years old, convicted in another county of carrying a concealed weapon after a prior conviction, arrived at the same prison a day later than Stephen. He is scheduled to serve a three-year sentence. His known criminal record can be traced for twenty years. He has been arrested at least nineteen times and has been in a truant school, a State institution for juvenile delinquents, a county penitentiary four times, a State reformatory and a naval prison. In addition he has been on probation once, he has been fined five times, discharged twice, has been acquitted after a jury trial once for robbery first degree, once for assault first degree, and once an indictment for robbery against him was dismissed. In the State reformatory, after a psychiatric examination, he was classified as a defective delinquent, alcoholic.

Sooner or later society will realize that boys and men arrested and convicted for robbery, burglary or larceny, or any other offense in the first or the third degree, are not alike because they have committed the same crime. Is it either wise or sound social policy, is society really protected when it sends Comtz, a normal 16-year-old boy from a decent home and a good environment, without any previous criminal record, to State prison for fifteen to twenty years, and sends Black Mike who also carried a loaded revolver and has a criminal record for twenty years,

and has been diagnosed as a defective delinquent, to prison for three years?

#### NONRESIDENT OFFENDERS

The taxpayers of every State are being called upon to bear a heavy financial burden for maintaining in its institutions a large group of prisoners who are not legal residents of the State. In one State 37.3 percent of the men confined in its correctional institutions, while citizens of the United States, were nonresidents of the State in whose institutions they were confined.

A study made of the admissions to one institution in New York State during a two months' period showed that 50 percent of the offenders received were either non-residents of the counties from which they were committed, or nonresidents of the State.

The majority of these nonresident offenders are committed without any social or preliminary investigation being made. Many of the offenders between sixteen and twenty-one are run-aways from home; others are escapes from reformatories or other correctional institutions, and some are on parole from other State reformatories. Too frequently the families of these young offenders have no knowledge that their sons are in correctional institutions. While nonresident offenders present no unusual problems during their period of incarceration, they do create a serious problem when the time comes for paroling them. The wisdom of paroling nonresident offenders into a community where they have no friends or relatives is a problem that deserves serious consideration, not only by parole officials, but by judges committing these offenders to institutions where indeterminate sentences and parole laws are in force.

The technicalities of the law make the commission of an unlawful act a crime against the State in which the offense is committed. Because of this fact there is possibly slight hope that provisions will ever be made for States to care for their citizens who offend against the laws of another State. But States caring for a large percentage of lawbreakers who are non-residents, may in the future give as serious consideration to this problem and



may work out as satisfactory a solution of it as has already been done with the mentally disturbed who wander into another State and with families who become public charges of a State in which they are legally non-residents.

#### TREATMENT OF ABNORMAL OFFENDERS

That abnormal or subnormal offenders present a tremendously difficult problem to solve can not be questioned. The number of feeble-minded, psychopathic and mentally disturbed passing before the courts or serving sentences in our correctional institutions may be exaggerated; but Dr. V. V. Anderson, who is a conservative psychiatrist, in a report of a special committee of the New York State Prison Commission, states that 27.5 percent of the inmates of prison throughout the country are feeble-minded and that at least 50 percent of the inmates of prisons are suffering from some form of mental or nervous diseases or defects.

Frank Black is a horrible example of our present hit or miss methods of dealing with the offender who is not normal. At 28 he is addicted to a nameless perversion, has a serious social disease, is alcoholic and a drug addict using both heroin and cocaine. His associates, when he is out of prison, are professional thieves, gunmen and drug peddlers.

Frank has been twice adjudged a juvenile delinquent; he has been arrested for disorderly conduct, for grand larceny, robbery, burglary; for assault, and for carrying and using dangerous weapons; for possessing drugs, for reckless driving, and for homicide. He has been an inmate of a private sectarian institution for juvenile delinquents on two occasions, and has served sentences in a city prison, a workhouse, a penitentiary, a county farm, a State reformatory and in two State prisons, and is now serving another prison sentence for firing five revolver shots at a policeman. Here is an offender whose record indicates his inability to live a normal life, instead of receiving the custodial care he needs he received another short sentence to a State prison. He has been examined twice, once in a State reformatory where he was classified as "defective delinquent; a psychopathic thief," and again in the psychopathic laboratory of the police depart-

ment where he was diagnosed as "feeble-minded," and commitment to an institution for mental defectives was recommended. There is no record of any other examinations since 1917, although since this date he has appeared before the courts at least eleven times and has been in four correctional institutions. In less than three years he will be returned to society.

For a number of years the need for having attached to our courts clinics for the mental and physical examination of offenders has been stressed, but as yet, in a State like New York—and New York is by no means the most backward State in the Union—no court dealing with adult offenders has such a clinic. The need for such clinics has not received proper attention because dust has been thrown into the eyes of the public, and unfavorable public opinion has been aroused toward alienists' "expert testimony" and the "insanity plea" by the unfortunate procedures attending the handling of certain prominent criminal cases. But what has been overlooked in public discussion is that the use of alienists by the courts in spectacular cases is of minor importance compared to that of intelligently utilizing the contributions that psychiatrists can make to our understanding of human behavior.

The American Psychiatric Association has given serious consideration to the problem of "expert testimony" and to the problem of crime in general. The major premise in a report made at the Association meeting in June of this year is that psychiatry should not be called upon to deal with questions of responsibility at all, but should be enlisted solely in attempts to find out the facts concerning the make-up and nature of prisoners at the bar.

A second cardinal point made in the report is the insistence upon individualization in the treatment of the offender. To this end it favors "radical changes in legislative enactment and legal procedure and penal practice," advocating, for example, the adoption of proposals made by the American Institute of Criminal Law and Criminology, with respect to trial procedure, (a) that the disposition of all misdemeanants and felons be based upon the study of the individual offender by properly qualified and impartial experts cooperating with the courts; (b) that such experts be appointed by the courts with provision for remuneration from public funds; (c) that no maximum term be set to any sentence;

(d) that prisoners be discharged or released upon parole only after complete and competent psychiatric examination with findings favorable for successful rehabilitation; (e) that the incurably inadequate, incompetent and antisocial offenders be interned permanently, without regard to the particular offense committed; (f) that the use of the "hypothetical question" and of the terms "insane" and "insanity" and "lunacy" be abolished, etc. It is the belief of the committee that such a program will operate more effectively to secure the protection of society, bring about the socialization of the criminal, and serve the ends of justice, than all the repressive measures legislative ingenuity or short-sighted police control can devise.

These recommendations are in agreement with those of a body of men who have to deal with the problem of the criminal in its most practical aspects, experts in their line who have tried and found wanting the traditional legalistic methods—the delegates to the Ninth International Prison Congress held in London in 1925.

#### THE NEED FOR KNOWING AND TREATING THE INDIVIDUAL DELINQUENT

It is high time that we disabuse our minds of the idea that our courts and our correctional institutions with notable exceptions, have any real intimate knowledge of the offenders that appear before the courts or are confined in correctional institutions. Whether or not probation officers make preliminary or social investigations before sentence is imposed, in most cases, rests with the judge. Many of these so-called investigations are neither thorough nor intensive. They are often made hastily and the words used in the reports are sometimes not properly evaluated. It would be unfair to imply that probation officers in their reports to the courts consciously present a picture of the delinquent that is unfair, but the careless use of stereotyped phrases and pet expressions or superficial judgments may result in unwise disposition of offenders.

When adequate investigations are made, copies are seldom sent to the institution to which the offender has been committed.

In many prisons no attempt is made to check or verify Bertillon records. Seldom, if ever, is any explanation received regarding what the previous crimes committed actually were, nor is correspondence carried on with the heads of institutions to find out if mental or physical examinations were made and the adjustments offenders have made in other institutions in which they have been confined.

Public and private agencies dealing with delinquents still act as separate and isolated units. It is not generally accepted that the police, probation, the courts, correctional institutions and parole are all a definite part of the correctional system of a State.

Individual studies of the life histories of offenders show that there is no unit cause for crime. In every case there are many causative factors—bad or broken homes, poor neighborhoods, difficulties in schools, drunkenness, feeble-mindedness, poverty, mental abnormalities, low moral standards and many other factors that might result in antisocial conduct. No convicted lawbreaker, if results are to be obtained, can be treated as an isolated unit. Ultimately he goes back to the community, back to the conditions that surrounded him when he broke the laws. The social problems existing in the lives of delinquents and their families makes individual treatment imperative. The criminal, if he is to be reached or reformed, must be considered and treated as a person. No adequate plan of treatment can be formulated without references to past group relations of the person and future social relationships to which he is to be subjected.

Until our criminal courts are socialized, individual treatment of delinquents is not possible. The socialization of criminal courts is neither impracticable nor impossible. Few would care to return to the old methods of handling children's cases or the cases of adults guilty of failing to provide for their wives or dependent children, yet less than three decades ago children appearing before the courts were treated in the same manner as adults. It is less than 20 years since the first separate court for hearing domestic relations or family cases was established. Both of these courts were created because of the need for individual treatment and understanding.



The program of the American Psychiatric Association, the Institute of Criminal Law and Criminology, and of the International Prison Congress should have the approval and support of all interested in protecting society and reforming the adult offender. Certainly the program formulated by these agencies is a sane and sensible one. Its adoption into our laws would not only make individual treatment and understanding possible, but society would be far better protected from habitual and abnormal offenders than it is today.

### DISCUSSION

MISS FRANCES E. LEITCH, *Probation Officer, Court of Special Sessions, New York City*

The topic under discussion at this session is, "How Far Should We Socialize Our Criminal Courts?"

This question is misleading as it seems to take for granted that there is a gulf fixed between the ideals of the Social Worker and the criminal courts, whereas, they are both parts of one consistent policy, the promotion of normal social life amongst the various members of a given community.

Human nature being what it is, there will always be found in our large cities at any rate, antisocial individuals who are not satisfied with the returns of honest toil but prefer to make a living by preying upon their fellow citizens, some of them ready to take the life of their victims if they offer any resistance.

No one will seriously argue that such persons should be permitted to remain at large no more than an insane person with a homicidal mania should be allowed his freedom. In primitive communities the citizens deal with such antisocial individuals by "lynch law" but such a method of law enforcement is certainly not social, so that just as soon as a community becomes settled, Courts of Justice are amongst the first social agencies established.

In dealing with the offenders brought before them, the judges are faced with a number of problems. First, the rights of society must be protected, that is the community as a whole must be saved from the depredations of the criminal, then the punishment meted out must serve as a warning to others similarly inclined, and at the same time wherever possible, the criminal must be given an opportunity of preparing for his return to normal life amongst his fellow citizens. No one can reasonably object to this statement of the functions of the criminal courts. Society certainly has the right to punish the individual who violates its

laws. This being a Catholic Conference one without fear of being called "non progressive" or "out of date" may quote the Catechism which represents our Heavenly Father as One who will "reward the good and punish the wicked."

But Justice it is argued, should always be tempered with mercy. Portia's plea for her client on this point is sound, but surely no one acquainted with the administration of the criminal law in America will argue that mercy is absent from our courts. During the last twenty years the cost of maintaining our criminal courts in the various jurisdictions has more than doubled and this increased expenditure is largely due to the increased injection of the quality of mercy into our dealings with the criminal. The probation system is the embodiment of this idea. Practically, the probation officer is charged with the duty of going behind the official record as contained in the sworn testimony in the case and ascertaining if there are not some mitigating circumstances, due to special temptation, the lack of moral home training or some other cause which, while not excusing the crime, may justify mercy to the offender. The American people as a whole have a passion for justice, and cruelty is foreign to them, they have no desire to insist upon their pound of flesh if a more lenient policy towards offenders will bring about their reformation.

In a recent case before the courts in Massachusetts which has been given world wide publicity, the essence of the criticism was, the long delay in reaching a final decision, the men having been kept in prison for years awaiting the final disposition of the case. This condition was brought about by the accused themselves in appealing again and again against their conviction and the State, unwilling to inflict punishment while there was any hope of reversing the decision of the jury declaring the prisoners guilty, afforded them every latitude to appeal to all the agencies which had jurisdiction in the case.

This policy of leniency—misplaced mercy, has undoubtedly been carried to excess and has resulted in a nation wide criticism of our criminal courts whose judges are sometimes unjustly charged with being in league with the criminal classes. The public has a short memory and forget it was they themselves who forced the judges against their trained judgment to extend leniency to many offenders unworthy of it.

So dissatisfied has the public become with the methods of our criminal courts that laws have been enacted in many jurisdictions taking away from the judges practically all discretion in fixing the punishment of criminals, and reducing them to mere automatons to impose the sentence the law prescribes. These new laws are known in New York as the Baumes Laws from the name of the member of the Legislature who drew them and was largely responsible for their enactment. At the next session of our Legislature which will meet in January next, similar measures dealing with the receiver of stolen goods and other types of criminals will be presented and probably become laws. I have noticed

in the newspapers since coming here that Santa Clara County in your own State of California has revised its criminal laws, especially in dealing with the subject of probation. The culprit placed on probation in your State was practically given his freedom as is the case elsewhere. These offenders who had never been convicted of a previous offense were known as first offenders and were usually placed on probation, although called "first offenders" many of them were old offenders but had heretofore escaped arrest. It appears that the result of the system was wholly in favor of the criminal who before committing the offense argued that the chances of arrest and conviction were small and even if convicted, probation was another loophole to escape the consequences. They in their own parlance "took a chance." The probation system was never intended in any way as a refuge for criminals. It was planned to permit offenders who were not criminally inclined to rehabilitate themselves without the stigma of a prison sentence. The new law in Santa Clara County permits the judge to impose a fine in addition to probation or even a short term of imprisonment before probation begins. This, on the principle, that every offense should receive some punishment as a reparation to Society whose laws have been violated.

A careful and painstaking study extending over two years has been recently made, at the expense of the Catholic Charities of New York, in the Court of General Sessions in New York City, which deals with the more serious crimes, of this problem of leniency to offenders. The result of the study shows that only about 18 percent of the prisoners convicted of serious crimes were worthy of probation at all, their antecedents and their associations offering no basis for clemency. The great obstacle which meets the judges in their desire to show mercy to offenders is in ascertaining what the real disposition of the culprit is. Is this prisoner desirous of reforming his life or is his sorrow merely surface sorrow for his misfortune in having been caught? Except the offender has made up his mind to change his life, cost what it may, his reformation is almost hopeless as it is seldom possible to immediately restore a man convicted of an offense to his former position in society. The difficulties he meets with in his struggle to reform are a part of the punishment for his crime.

Whether our prisons might not be socialized to a greater extent than at present is another question. Some people say that things are already too easy for the prisoner but this is a thoughtless criticism. The enforced confinement is the real punishment. Could greater educational facilities be provided in our prisons so as to better fit a man to make an honest living when he returns to the world? Above all, could his spiritual nature be afforded more opportunities for development so that his character might be strengthened to resist the temptations which will meet him after his release? These are questions for those immediately connected with such institutions especially for the chaplains as they alone are in a position to discuss them intelligently.

The discharged prisoner undoubtedly needs special attention until he again finds his place in society. The State is ready to spend money for his conviction and for his punishment but is usually very niggardly when funds for his rehabilitation are asked for. This is true in New York at any rate and is probably true elsewhere. In New York we have a parole system, greatly undermanned, for the after care of the State prisoners which is wholly inadequate for the task. Private organizations are helping out but this is merely a make shift and little progress in reclaiming the offender will be made until generous provision is made for the after care of the discharged prisoner.

My own work has been chiefly among women offenders, most of them guilty of petty thefts, largely due to the feminine instinct for personal adornment. The great majority of shop lifters in our city have been respectable women heretofore, many of them married and rearing families. The large stores make such attractive displays in articles of wearing apparel that the average woman finds it hard to pass them by. Those who are in better circumstances have the goods charged and sent home which means putting off the evil day until the bill comes in at the end of the month. The poorer woman sometimes is tempted to pick up some article especially attractive and slip it into her pocketbook or handbag. Very seldom such women appear in court a second time. The woman who is a professional thief, pickpocket or shop lifter, or who has deliberately entered upon an immoral life needs no special consideration and is certainly not a subject for probation. She has chosen what she considers is the easiest way to make a living and has no desire to change her mode of life.

The laws of New York permit the courts to commit women charged with immorality or petty thefts to the House of the Good Shepherd, the city paying for the support, which is practically the only institution which offers any hope for their reformation. This refers particularly to Catholic women. The influence of religion is a powerful factor in reforming delinquent woman, more especially if she has had the advantage of religious education in her youth. Her religious ideals are not dead, merely atrophied and may easily be revived. Religion is the great civilizer and socializer. Its value is admitted individually but as a Nation we refuse to accept it, especially in the training of our children, and yet if we wish to solve our delinquency problem we will have to begin by giving religious training in our public schools.

## REDUCING CRIME THROUGH LEGISLATION

FRANK J. FARRELL, *Probation Officer, Court of General Sessions, New York City*

To effect a remedy one must first discover the cause. This can not be done by the haphazard application of high sounding



theories to the unfortunate. It is as sensible as allowing a child to experiment with high explosives, and is equally as dangerous and disastrous in its results.

Crime is evil. Good and evil have run parallel in the hearts of mankind from the time of Adam and Eve. The first murder of historical record was that of Abel by his jealous brother, Cain; and it is worth noting that God in his righteous indignation, did not destroy Cain but banished him and set a mark upon his offspring.

Crime analyzed today is nothing more than a drastic affront to the sense of well being and security of the community. I say this guardedly because of the infinite number of theories of justice, followed and practised in this century. There was a time when the universal solvent of the public will was religion; such was the case in the ancient Hebrew Kingdom, where what the people sought as their paramount good was exactly paralleled by the divinely revealed truths. Social expression in the Middle Ages of the Christian Era was likewise largely a recognition and an emphasizing of religious beliefs and practises as the basis of ideal social life. However, in our multiplicity of religious and ethical beliefs, or in our absence of formal religious or ethical beliefs, public expression follows its line of least resistance through political channels to legislation.

For some time past, public opinion has tried to classify the causes of crime by the type of the individual and we hear freely used such expressions as moron, degenerate, paranoid, even Lombrosio tried to identify from physical characteristics, and such classifications have been proved as unscientific as they are unsatisfactory.

It may be a surprise to some, or a shock to others, to be reminded that we are all potential criminals; each individual coming upon seven years of age, when a considerable number of States will hold him responsible for his acts, is by virtue of his own mental and physical power, a potential criminal.

This is the time when efforts to prevent crime should be put forth. Much can be done to save the individual between the age of childish carelessness and that of mature determination. Such reforms should consist in proper quarters to live in, common sense

parental care in the home, coupled with the grounding of religious fundamentals, to give the individual an ambition in life beyond the mere material. There must be the development of a reserve of mental strength, sometimes called "self control," to bolster up the individual in adversity. New York City has seen the proofs of the first statement; namely, necessity for proper residences, and to that end has appropriated money to buy up property and thereby eliminate the slum tenements by supplying good, clean, well lighted, heated and ventilated quarters, at a small cost to the city's poorer people. Those of New York's social workers—and there are some of a type who can not visualize continuing in social work without slums—will be at a loss within the next few years when the Mayor Walker plan of slum elimination is put into operation. The truth of the situation is that in the care of the juvenile lies the reduction of crime.

However, in our country today, we are faced with another problem. This situation is the result of years of neglect of children and of our polygot religious and ethical beliefs and of license under the mask of liberality.

Crime was so prevalent in New York City and State that something had to be done. The public at large called for a curbing of the activity of these enemies of society, termed criminals. I strike out from my discussion that class of crimes commonly denoted as misdemeanors, and I likewise overlook as actual enemies of society, the perpetrators thereof. Thoroughly estimable citizens have erred at times in discharging all the obligations imposed by law—namely, as to parking, mistaking the age of minors for the purpose of evading car fare, and so on through the catalog of minor infractions of public duty. Our problem and my discussion lie in the field of what the common law and statutes term "felony" and cause the perpetrator thereof to be termed a felon.

Our crime situation became both immediate and pressing, and after due and deliberate consideration, a plan of action was decided. Some call it an emergency measure; nevertheless, it is my belief that the laws passed in New York State called the "Baumes Laws" enacted to dam the flood of crime, are a permanent fixture upon the statute books of the State of New York.

The apparent theory behind these laws is that man is a creature ruled by fear, a well known axiom emulates this conclusion: "A burnt child dreads fire."

In New York our code of criminal procedure has not kept abreast of the times. Chief Justice Taft is quoted as having advised: "To keep laws from the legislature." This advice apparently was not followed in New York, and perhaps that explains why our laws were literally filled with technical loopholes, through which the habitual criminal, aided by the unscrupulous lawyer, could evade the penalty for his crimes.

The New York code has been amended and the new laws, known as the "Baumes Laws," have been the topic of controversy throughout the country.

The most widely known and most talked of deals out life imprisonment to those convicted four times of a felony. It has been severely criticized and its sponsors characterized as inhumane and cruel. It is no more inhumane than maintaining a community pest house for the isolation of incurable, contagious disease. Senator Baumes said, when questioned on this point, "No man clamors more loudly for his constitutional rights than the professional criminal. The trouble in the past has been that all the sympathy has been wasted on the criminal and none on his victim. I would be the last man to try to take away from any criminal his constitutional rights. He must be given the protection of the law, and is entitled to a speedy public trial before an impartial jury, but the criminal is the last person who wants a speedy trial. Given three more years on the statute books, the Baumes Law would empty three prison cells for every one filled."

In June, 1926, a man was put on probation to our Bureau by one of our judges because "he had never had a chance." He was turned over to me. An investigation of his record revealed the following: At 12 years of age committed to the Catholic Protectory, released in time, arrested for petite larceny; discharged, arrested for grand larceny; sentenced from two to five years in Sing Sing Penitentiary; arrested for grand larceny and carrying a revolver; committed for violation of the Sullivan Law; Sing Sing Penitentiary from two to five years; arrested for grand larceny; five years in Sing Sing Penitentiary; released on

parole, and rearrested on another warrant, and released on probation to us. From the time he was 12, this man—now 29 years of age—never had more than two years in total, nor more than three consecutive months, of freedom during his life. My first duty was to get him a job. I placed him as a house servant in the home of a prominent Vincentian, where he worked faithfully for two weeks, when he disappeared with everything movable of value in the house. Just a year to a day later, he was arrested by Detective McCoy of New York, and under the Baumes Law was convicted as a fourth offender, and received the mandatory sentence of life imprisonment. I talked with him in the County Jail. He told me that he had no reason for his last job; that he “just couldn’t help it.”

Under the old law, he might again obtain his release through the Parole Commission. Now under Section 1941-2-3 of the Penal Code, this man is a life prisoner, except for the intervention of the Governor.

Dr. Sheen, of Catholic University, told me of the following case: Sometime ago a man of the “ripper type” received a life sentence in Boston. About 15 years later, a society of sentimental women appealed to the Governor for his pardon. The Warden of the penitentiary, determining to try out the man before recommending his release, placed a cat in his cell one night, and upon his return in the morning found it torn to pieces. Needless to say the Governor did not pardon this man.

There are other changes in our code which are not so widely known, but which are most important in the isolation of the criminal element and reduction of crime.

Section 544-C forces an affidavit showing the nature of the security furnished to obtain bail, and any indemnity not set forth in the affidavit can not be availed of in case of loss. This stops the bargaining over stolen goods as bail protection. Another section enforces the forfeiture of bail within 60 days after the adjournment of the Court, which declared the forfeiture. Under the old law, this was done at the discretion of the District Attorney.

Chapter 461 provides that when a number of defendants are jointly indicted for complicity of the same crime, they may be



tried all at one trial, or one at a time, at the discretion of the Court. Previously, each defendant had a right to demand a separate trial, even though the evidence against each was the same.

Further, before committing a person to bail, the Magistrate must have a copy of the accused's finger print record. With such information relative to previous crimes, it is likely that the Judge will be extremely cautious in assuming the responsibility of releasing on bail. One night I sat in the Night Court with Magistrate Gottlieb. Among those who came before him was a man about 60 years of age, arraigned on a charge of panhandling and disorderly conduct. He pleaded with the Magistrate, claiming that he had never been arrested before and the arrest was a great disgrace to his family. Under the new law, the Magistrate had him finger-printed, and when his record was produced, about 20 minutes later, it showed 22 convictions for disorderly conduct within the past four years.

I have told you in short some of the salient features of the recent legislation in New York planned to reduce crime. These laws become effective January 1, 1927.

If laws can not make men virtuous, they can—if vigorously enforced—at least make them behave themselves. Some three or four years ago a Police Commissioner, in trying to evade responsibility for the increase in crimes of violence, said that the men had learned to use guns in the war and would continue to use them in peace. During the debate in Albany over the Baumes Law, which, as I have pointed out, provided more drastic penalties, it was insisted by many well-meaning people that these measures would do more harm than good.

Police Commissioner Warren, in his report for April, May and June of this year, has announced a very marked decrease in crime in New York City compared to the same months of 1925 and 1926. In some classifications, notably holdups of jewelry stores and messengers, there have been no violations whatever, and there were no holdups of any character in which the loss was more than \$10,000, and only three where the loss was more than \$1,000.

In presenting this quarterly report to Mayor Walker, Commissioner Warren said: "The deterrent effect of the so-called 'Baumes Law' and the cooperation of the District Attorneys and the Courts in the prompt and vigorous prosecution and sentencing of those charged with serious crimes, have been of material aid to the Department. In this connection I wish to point out not only the more severe sentences, but also by keeping in custody desperate and hardened criminals who formerly have been released after comparatively short prison terms to pursue their careers of crime."

However, in the drawing up and the adoption of legislation to reduce crime, we must be careful to keep our Juvenile Agencies abreast of the times. "An ounce of prevention is always better than a pound of cure."

We have and we will continue to control the adult by law, but the youth must be and will be reached by education, home life and environment.

Judge C. S. Hardy, of the Los Angeles Superior Court, is quoted as follows: "Primarily, crime is a child problem. Its causes are found in first, heredity; second, environment; and third, lack of proper training during childhood and youth."

This last cause covers the entire situation. The mind must be exercised and advanced so that the individual is able to keep his physical appetites under control. If he becomes so unfortunate that he can not "use his own so as not to harm that of another," then the law, the function of which is to protect the personal and property rights of the people, must assert itself.

The plea of Senator Baumes for public opinion to support the recent legislation if crystallized in a letter written by Richard H. Templeton, United States Attorney for the District of Buffalo, to Representative S. Walter Dempsey, requesting a Federal Statute similar to the Baumes Law. Mr. Templeton wrote in part as follows: "The Baumes Law has done much to check crime in this State." Among the provisions Mr. Templeton desires to see included in the Federal Statute are life sentences for criminals convicted of four felonies; second, life terms or death penalties for men convicted of robbing the United States mails,

holding up of mail cars, or national bank companies; third, long terms for persons convicted of assaulting with dangerous weapons Federal agents or employees of the Federal Government.

I mention this to show that the effect of the Baumes Law is State-wide and not local in New York City. Personally, I do not believe that the right of the Government to be secure in its property should be so far more respected than the same right of the individual citizen.

Our neighboring State of New Jersey recently adopted statutes similar to those of which I spoke, and California has recognized the force of these measures by the adoption of the laws called "The Fifty Pieces of Legislation."

Those who opposed the Baumes Laws when they were argued in the Legislature are, perhaps, not altogether satisfied with them now. To them and to all fair-minded citizens, I plead for as much time as is reasonable for a fair trial before scrapping these preventative measures. Destructive criticism is ever rampant; but give the test of Senator Baumes—wait three years and see if three cells are empty for every one filled.

## DISCUSSION

MISS MARY LUELLA SAUER, *Catholic Welfare Bureau,  
Los Angeles, Calif.*

Mr. Farrell in his excellent paper has set forth ably his arguments for reducing crime through legislation. He sets forth his thesis that "Crime is a drastic affront to the sense of well being and security of the community." He argues for the Baumes Law which was enacted by his own State of New York, which gives life imprisonment to the individual who has been convicted four times of a felony.

The Baumes Law would seem to us an admission on the part of society that it has failed to do its part in providing for the individual the means of securing that which is needed for his spiritual, physical and mental growth. We know that crime is a disease of society which is not hereditary. Men are not born criminals. It is the environment which makes them criminals.

The biography of Charles Clark "Lockstep and Corridor" is the story of a man who has spent thirty-five years in reformatories and state penitentiaries. I should recommend it to this group, which is interested in the reduction of crime, for study. The first offense of the man was com-

mitted as the result of wrong environment, "gang influence." In the reformatory he associated with others more experienced than he in the art of breaking the law. He formed there friendships which he kept when he left that institution. He learned in the reformatory, sometimes called a school of crime, more of the crafts of the "anti-social group." When he left that institution no attempt was made to tie him up with a group of normal lads his own age with a program for the constructive use of his leisure time. He went back to the old gang, who welcomed him, and was soon again a "law breaker." Repeatedly through the book you are confronted with the statement that the law offender is anxious to "start right" when he leaves the penitentiary, but society does not welcome him back to its group. It sets him apart. As man is by nature social, he seeks the companionship of others. If the right sort of relationships are denied him, he will seek satisfaction from the other group, which is anti-social.

A study of the history of civilization reveals the fact that crime has never been reduced through legislation.

Let us study this matter of "crime" sanely and intelligently—find out the causes which are bringing about the increase of crime, and then remove them.

A socialized court, as argued for by Mr. Moran in his paper, would be a scientific step in the right direction. I should like to see a city establish such a court. I believe crime would be reduced materially by such a measure. The cost to society would be less and the results more wholesome and beneficial for the body social.

## COMMITTEE ON PROTECTIVE CARE

### SECOND MEETING

Thursday, September 8, 9 a. m.

*Chairman, BERNARD J. FAGAN, New York City*

### THE PENDULUM OF JUVENILE INDIVIDUALITY

DR. ELLEN B. SULLIVAN, *Director, California Bureau of Juvenile Research, Whittier State School, California*

Has the pendulum of juvenile individuality swung too far, and is the harvest of delinquency in early youth the outcome of too great consideration for the rights of the individual and too much of a tendency to allow youth to express itself? Before



this question can be answered, there must be clarification of the ideas of individuality and personality.

To those of us who have dealt intimately with mal-adjusted youth, the delinquency and maladjustment does not represent the potentiality of the individual, but is a symptom of the diseases of society grafted onto and obstructing the development of personality in the child.

Dr. Cyril Burt, who has made an intensive study of the nature and treatment of juvenile delinquency in England, has presented his point of view in the following well chosen lines from Byron:\*

Abbot: "This would have been a noble creature; he  
Hath all the energy which should have made  
A goodly frame of glorious elements,  
Had they been wisely mingled; as it is,  
It is an awful chaos—light and darkness,  
And mud and dust—and passions and pure thoughts,  
Mix'd and contending without end or order,  
All dormant or destructive; he will perish,  
And yet he must not; I will try once more;  
For such are worth redemption, and my duty  
Is to dare all things for a righteous end.  
I'll follow him—but cautiously though surely."

Social progress, if real, must be measured by the welfare of the individuals who make up the group. Unless society puts a supreme and priceless value upon developing to the limit the possibilities of each individual soul and seeks to avoid the sacrifice and loss of even one of these units, the process seems to lack direction and to become meaningless.

Juvenile delinquency is an outcome of lassitude, inefficiency, ignorance, prejudice, conceit, or vicious intention on the part of adults who control the environment in which the child develops. The adult should safeguard the child from the perils surrounding him and offer him intelligent and sympathetic guidance on the road to adult adjustment.

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\* Burke, Cyril; *The Young Delinquent*, p. 574.

Manfred, III, I, ad. fin.

Manfred: "I would spare thyself all further colloquy. And so farewell. (Exit Manfred.)

The adult responsibility to children presents many aspects. In each direction we have made some progress in the scientific collection of facts showing us how to proceed in the development of the child. But we have made less progress in actually putting our knowledge to use and allowing the children of today to profit by our knowledge. There still remain, however, uncharted, virgin fields representing infinite problems of child welfare in an unlimited area still to be investigated. A few conclusions are at present justified:

*First.*—Every child should be afforded enlightened guidance based upon scientific knowledge and should be safeguarded against known existing menaces to physical, mental and moral health.

*Secondly.*—Children who have been maladjusted, impaired and diseased because of unsatisfactory and unprotected conditions for development should be salvaged, redirected and re-educated, making use of all available knowledge and resources.

*Thirdly.*—Adults should be socially responsible for taking an active part in curing the diseases of society and thus affording a healthful normal environment for child development.

*Fourthly.*—The adult should seek to discover for himself and his fellows higher intellectual and emotional aims and values. He should learn to live a healthy, happy and useful life and thus have something of value to contribute to the developing values of the child.

*Fifthly.*—The adult must continue to actively seek, with the perfected tools of training and scientific method, the solution of problems of human adjustment. He will thus learn how better to achieve for himself and his children the values of life which he has discovered.

None of the above responsibilities of adults to children can be realized unless the *individual* is studied, understood, and given the opportunity that he, as an individual, needs.

For the brief time allowed in this discussion, it seems advisable to limit the paper to an elaboration of two of the above adult responsibilities to the individual child, and even here not

to attempt to cover this field but to select a few points of vital importance.

The first has to do with safeguarding the individual from unnecessarily damaging circumstances; the second to applying our knowledge of the individual to guiding his development.

#### UNNECESSARILY DAMAGING CIRCUMSTANCES INTERFERING WITH THE INDIVIDUAL'S DEVELOPMENT

These unnecessarily damaging circumstances include both hereditary and environmental factors.

Certain conditions operative before the child was born may interfere with his future development. In many cases these conditions can be corrected or controlled. If not, they can be understood, considered and properly handled.

The environmental factors are definitely a matter that can be met if their importance is realized. Burt has shown in his study of delinquents that delinquency or maladjustment in youth may have its origin in any of the following conditions:\*

1. *Conditions In the Home.*—POVERTY: With its accompaniment of overcrowding, poor feeding, absence of facilities for recreation and education.

DEFECTIVE FAMILY RELATIONSHIPS: Father, mother, or both, dead; parents divorced, separated or away from home; step-parents; illegitimate children; institutional children.

DEFECTIVE DISCIPLINE: Weak, indifferent, overstrict discipline, or disagreement of parents on matters of discipline.

VICIOUS HOMES: Drinking, quarreling, irregular unions, sexual immorality, ill treatment, neglect, criminal training, bad associates in the home.

2. *Conditions Outside the Home.*—BAD ASSOCIATES: The most important of all is bad associates giving direct education and stimulus for undesirable behavior. The companion may be actively bad, engaged in undesirable acts, or passively bad.

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\* Burt, Cyril, *op. at.* pp. 123-198.

In far too many cases the bad associates are adults who corrupt or molest the child, or indulge him in some undesirable direction.

LEISURE TIME: Another unfortunate condition is the use of leisure time. Excessive facilities for recreation may prove over-stimulating and exciting; deficient facilities may lead to malicious mischief on the part of the idle youth; perfectly proper recreation may in many cases be associated with other conditions that prove undesirable (unsupervised dancing, poorly censored and supervised pictures; bad literature; pool halls which bring youth in contact with undesirable companions, etc.).

CONDITIONS OF WORK: Conditions of work for children, both at school and at gainful employment, are constantly being improved, but are not yet above criticism. Teaching may be poorly done, the individual not understood and his needs not met. He may find school uncongenial, fail of adjustment, learn to dislike school, become a truant, and fall into delinquency in or out of school. If the child is working, the work may be poorly selected or distasteful, work habits not well established, or a condition of unemployment may be the cause of maladjustment.

Others working in the same field as Burt have repeatedly called attention to the same unsatisfactory social conditions and their damaging effect upon the developing youth. We have yet to realize in actual practice an adequate control that affords all children protection from these conditions that prove a handicap to the child's satisfactory development.

#### APPLYING OUR KNOWLEDGE OF THE INDIVIDUAL TO GUIDING HIS DEVELOPMENT

The second point of importance is the value of study of the individual in order to give him the opportunity that will allow him to develop most satisfactorily.

Early studies in psychology had to do with traits common to all humans and how these functioned; memory, sensation, perception, association, and the like. General laws were observed



to govern thoughts, feelings, and reactions, and the human race as a whole better understood and treated.

In all of these studies attention was called, however, to the fact that individual difference was as universal a fact as the fact of general resemblance of humans. The recognition of these individual differences has been found of first importance in the handling of individual cases. We are never dealing with the human race, but with a particular individual, unlike in his total make-up to any other individual in the world. We must know him if we are to handle him intelligently.

Healy and Bronner in their recent book on criminals in Chicago and Boston express the need of recognition of individual differences in treating juvenile delinquency:\*

"The varieties of human beings and the varieties of causes of delinquency are too great to be met by a unitary conception of what is possible to do in the therapy of delinquency and crime. . . . In a case first known after delinquency has shown itself, the scheme of treatment must have flexibility and variety of resources, enough adequately to cover the very considerable range of conditions in the individual and in the environment which lie back of and are causative of misconduct."

A variety of individual differences have been noted which must be considered and understood if treatment is to be successful. These include differences of hereditary and those of an acquired nature; physical make-up, age, sex, race, intelligence or general ability, special abilities and disabilities, habits, ideas, interests and emotional satisfactions, past achievements or education, and numerous others in making particular adjustments.

If properly recognized and treated, the outcome is bright for the individual. No matter what his physical, mental, social, or economic status, with the proper opportunity and guidance he will be able to develop his own particular individuality. If his individual needs are not met, his maladjustment is assured.

To illustrate how neglect of observation and understanding

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\* Healy and Bronner: *Delinquents and Criminals, Their Making and Unmaking*, p. 228.

of a trait of an individual may be the cause of maladjustment, we will select two traits and illustrate the maladjustment and treatment in each case:

*Individual Differences in Method of Learning to Read.*—With the variety of methods of teaching children to read in school, most of them reached and their individual needs met. It has long been recognized that some few children apparently normal in other respects do not learn by the ordinary methods effective with most children. These children have been called word-blind and considered hopeless for a long time. Dr. Grace Fernald has found a method which opens up the process of reading for some of these cases. We will not discuss the technique of method used, but show how a maladjustment was conditioned upon lack of knowledge on the part of the teacher of how to reach this type of child:

John M——.

John was a little Italian boy who lived in a small community with his parents and three brothers and sisters. His father was a street cleaner and his mother kept house for the family. A younger brother had suffered from infantile paralysis and was crippled. This brother made progress easily in school and John was compared unfavorably and considered dull. John went to school and the teacher, a young girl with inadequate preparation, attempted to teach him to read. He remained in school three years without learning to read a single word but his own first name. He was tried two years in the second grade, but was doing nothing.

As a result of his failure, John accepted the fact that he was dull, hated school and became truant to escape this disagreeable situation. He could not play truant without being caught, so with other children he hid in a cave in the yard of a woman in the community. This woman weighed 300 pounds or more, was evidently abnormal, and allowed the truants to play there if they paid her a few pennies a day. These could only be obtained by petty thieving, and thus delinquency developed. John became the terror of the small community and was completely maladjusted, ending with a court sentence at Whittier at the age of ten. He was

described as "a leader of the worst influence, with marked anti-social tendencies, destructive and noisy, a persistent runaway, and not even able to read."

His disability in reading was discovered in the initial examination given upon entrance. It was also discovered that he did have ability and was not, as reported by his mother and teacher, "dull."

Eight other boys of the 300 in the school were found to suffer from the same disability. This group of boys was given special instruction in the attempt to adjust their difficulty. John responded immediately to this change of method and learned so rapidly that it was impossible to keep track of his improvement. In two years' time he made up all of the work, not only in reading, but in all of the other subjects and was doing successfully sixth grade work and able to read up to the standards of the seventh grade.

With this school adjustment, a remarkable change occurred in his conduct and social reaction. He became the best boy in his group. He was still actively a leader, but his activities along this line were on the side of law and order. He loved school and could be found any time when not at play or in school with a book reading. He was surprised and delighted to find that he was not stupid. His mother cried when she heard him read a story out of the sixth grade book. It was found that his younger brother was having the same difficulty in school and the mother wished to place this boy in the State School in order that he might have the opportunity that John had had.

Of course, there was much of supplemental work necessary to make a perfect adjustment. The "fat" woman who was a menace to the children in the community had to be eliminated and properly handled, the *family* had to have their attitudes changed and learn to appreciate the boy, the *school* system had to be instructed with reference to the needs of these special cases and a better trained adjustment teacher hired to care for cases such as John and his younger brother.

This case did not require expert guidance in making the adjustment, but the individual child is entitled to such assistance

when he finds himself unable to make the progress expected of him and meet the demands of his small community. If he does not have such assistance he will make the adjustment in the only way possible for him. This is either a mental upset of some sort or overt behavior of an undesirable type.

*A Neglected Ability May Be a Lost Opportunity.*—A special ability with which an individual is gifted may be the source of difficulty if it is not afforded a proper outlet. If it does not express itself, it may be a lost opportunity to reach and control the individual. We have many illustrations of neglected abilities. One was that of a little deaf boy of twelve who had a remarkable ability to draw. This was entirely untrained. In the impoverished home it was neglected. The boy became delinquent, stealing money which he spent to take lessons in drawing. Even though he does not develop genius that will startle the world, he is entitled to the enrichment which comes from developing this talent which he has.

Henry K——.

Henry came to Whittier with a warning to the authorities of the school that he would run away if you took your eyes off of him, that he had escaped from a detention home in the northern part of the State and that he could unlock doors with any kind of a key. Soon before coming he had unlocked the doors of the detention home and allowed all of the boys there at that time to get away, along with himself and his smaller brother. After being brought to Whittier he was in such a depressed state that he was cutting his wrists to let the blood out, hoping that he might escape from an impossible situation. This, of course, suggested instability and he received along with other tests a complete psychiatric examination. He had a tic, periodically jerking his head to one side.

In an interview, which aimed to discover the source of the boy's upset emotional condition, it was discovered to date back to an upset family situation. The boy's mother had died two years earlier back in Indiana; the father with the two boys had come to California. The father, in addition, had met and was intending to marry soon a woman who was a stranger to the



boys. All of these conditions proved too much for the unstable boy. An attempt was made, with some success, to adjust this mental situation.

In the process of the examination it was discovered that the boy had a great interest in everything mechanical. He offered to fix a watch for the examiner, and with the crudest of tools had the watch going. This watch had been to the jeweler's many times with no permanent success. Further investigation revealed a remarkable mechanical ability. Instead of interest in keys, bombs and pistols, he became interested in watch-making and the finer work of the blacksmith shop. He undoubtedly has a special ability, which, if not afforded a legitimate outlet of social value, will find its own expression in nonsocial acts. He is planning to take up the business of a watchmaker and watch repairing, whereas if not directed might have made a very successful second-story man or safe opener.

We might continue indefinitely with special traits showing how the neglect or the misunderstanding of some one or more traits may be the condition for lack of satisfactory response on the part of the child. Any condition—feeble-mindedness, instability, sensory or motor handicap, and other abnormalities, genius, special ability, variations from the average that are normal; all of these have a possible adjustment, if the individual is properly guided, and any one, whether a defect or an ability, may become the condition for disaster for the individual if not properly treated.

The total program for proper handling of individuals is a large one and requires much training and the cooperation of a variety of agencies.

Healy and Bronner say: "Without scientific practice the situation that embraces the needs of the individual and the needs of society is not met when he is handled as an offender, and very often, indeed, he turns and rends society. . . . Again, the first requirement of self-protection is that society make every attempt to understand the offender, to deal with him in ways that do not deteriorate him, but rather built him up in a better mental attitude, by methods that make for him a fair opportunity after re-

lease from institutional life.”\* How much better if the child could have this treatment from the start in life and avoid the needs of reeducation after bad habits and unfortunate attitudes have been established.

The total program suggested by the writers include the following important points:

*Awareness of Facts.*—A complete picture of the total situation, including all of the significant facts—case history, data about the individual and history of his development. They would use experts and careful scientific approach in compiling the facts that throw light on the case.

*Research.*—Further careful study of all problems related to human behavior and particularly juvenile delinquency.

*Development of Professional Literature.*—Scientific treatment of various facts concerning delinquency and crime, including the technical aspects where they are developed.

*Education of Personnel.*—This is one of the most important needs. We meet it in every contact with delinquency; the need of better education of parents, teachers, social workers, medical, psychiatric and psychological workers, probation officers, judges, and, indeed, every person who attempts to assist in solving the problems of youth.

*Study of the Individual Case.*—This is an indispensable requirement for dealing intelligently; namely, an understanding of the individual being treated.

*Better Administration of Treatment.*—This would, no doubt, result if those administering treatment were better trained in the technical phases of their work, emphasizing the individual needs.

*Building Up the Resources of Treatment.*—This includes personnel, institutions, social agencies, preventative measures, legislative support, and better police and police work.

*Coordination.*—Cooperation of all individuals and groups working for the common end, namely, *child welfare and development*.

*Education of Public Attitudes.*—Changing conceptions of delinquency, social responsibility of newspapers and other influential agencies.

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\* P. 227 op. at.

In closing, it seems that it would be impossible to have the pendulum swing too far in the direction of juvenile individuality, if we mean by that allowing the individual the opportunity to develop his individual personality to the limits of and in the direction of his ability, offering him what adult assistance we are able with the tools at our hand and creating opportunities where they do not exist. But if the expression of juvenile individuality means allowing the youth the doubtful privilege of freely contracting the diseases of society and offering him no assistance either in avoiding or building up moral immunity to unhealthy situations, there can be but one answer and that is *Adult Responsibility*.

The late Fred C. Nelles, who so clearly envisaged the problem of youth and so sympathetically administered to them, said:

"No institution for exceptional children can be properly directed without making use of the changing conceptions which are being brought about by scientific research. At the same time, these scientific conceptions are valueless unless adapted to the individual needs of those who have been placed in our care for educational and vocational and social guidance. The harmonizing of juvenile research with clear-cut administrative ideas is the chief problem before us today." (*Journal of Delinquency*, 1916.)

## DISCUSSION

DR. HENRY C. SCHUMACHER, *Cleveland, Ohio*

There are just a few points in this excellent paper that I should like to dwell on for a few minutes and one was the stressing of the environment rather than the stress on heredity. I am sure that Dr. Sullivan did not overlook heredity. You can not change one's actual heredity, so it is useless to spend time arguing the question of heredity.

The environment is the most important item in a youth's training. If we are to do anything with the treatment of these juvenile offenders, the environment must be improved.

The question of self expression is always one that interests me very much, probably because there is a mistaken conception about this term. I am fully aware that many writers use the term to mean libertarianism. Self expression does not mean that at all. It means merely that the child is to have such guidance and training that it does express its own personality, that is all.

Now that training and guidance must be built on a sure foundation, and as I have had occasion to say at one other meeting, that can not be done if there has not been laid down a good foundation of good sound moral ethics, to deal with the child who has had no religious training whatsoever. Now, he may have come from a good home and he may be a church attendant, but that does not mean at all that he has had religious training and expression. It is extremely surprising to see all of the children who have been in schools—parochial schools at that—who have no knowledge of moral or ethical morals.

Now, youth has inherited as its birthright many of the things that are causing us concern, things that have grown up since 1914, since the war, and those are the things that adults are passing on and that is why the stressing of deleterious influences on the child. It is the adult who attends the dance halls and it is the adults who are making murders on the streets. That is the birthright of the child today, that is what he inherits, and it is not the child but the adult who must change those things, the prohibition laws is an example of that.

Native intelligence is a thing that is usually overlooked. We content ourselves with taking a test of intelligence and then if it happens to be low, you are a candidate for the feeble-minded institution. Now, intelligence does not depend on those things, it is not whether you can pass a mark of 60 or 70 or whatever it may be, and that is what it will always be. I believe you can increase one's native intelligence. There are no primary standards of intelligence. It depends on education and on environment, and the child who hasn't those chances can not be expected to come up to those who have them. Those things must all be taken into consideration.

I am not through with those. I can probably illustrate that by citing an instance. A boy by a standard test achieved a 59 and therefore should be sent to an institution for the feeble minded. On the mechanical assembling tests he did extremely well, much better than the great majority of adults. I think that that will stress that you can not rely on one single test. And that is what so frequently happens. We depend on one single test, which is wrong.

Many of them are picked up for truancy and are placed in an institution equivalent to the I... q... and that should have caused the others to investigate that thing and find out what the cause of truancy was.

Most truancy is the result of the child being misgraded in school. They are misgraded, either too high or too low. The child who can do much better work is frequently placed in a grade where the work is too easy for him and that causes him to be a truant. In the early days of school, not having the science firmly fixed, it can not be expected to get the work and then it begins to fail, and teacher not understanding the reason why, the child soon gets the impression that is can not do the work, and I have had children getting 140 failing because in the early grades the work was much too easy for them. It was keeping around 90 and it was just wasting its time and later on felt that it couldn't get the work.



Other things as reading disability has its influence, for many, many children suffer from this reading disability. It would take too long to go into detail, whether it is a question of right handed or left handed disability and whether it is the left hemisphere. Its inability to read is a handicap. It can not get the lessons because it can not read them. Failure to read is the handicap that many of these children have.

Truancy as I said is so frequently the result of misgrading. They may not come in there because of their truancy, they may have come in there from stealing. He can not go home at noon and he steals a little bit of money, or he falls in with another gang who are also truants and they indulge in delinquencies which finally lead them into court and the cause of truancy I say is misgrading in school.

I enjoyed the excellency of this paper and think it was very much worth while.

## THE FUTURE OF THE JUVENILE COURT

HON. FRANK MURASKY, *Juvenile Court, San Francisco, Calif.*

I have been wondering while sitting here, ladies and gentlemen, what the child would think about all this discussion. Of course, that is not quite a logical inquiry for a person engaged in this work to make, because the child naturally is not to be perhaps consulted, at least not to a great degree.

We are mapping out work, we are mapping out play, we are mapping out the entire future of the child, and we are doing it not only for our own children but we are doing it for our neighbor's children and that is a very difficult and delicate task.

I remember in the old days having a boy before me who had committed some offense, and in those times the law provided that the boy might be charged, or should be charged—he had committed a violation of the law—with the specific transgression, and it was said that he had committed arson, or murder, or manslaughter, or petty larceny. In the advance from the first days of the Juvenile Court until now that provision or requirement of the law has been obliterated, so that a boy or child is not charged with any of them. It is assumed that he is not guilty of any of the crimes, that he is before the Court as though he was before his mother or his father if he had transgressed in some way.

But the thing was still in the transition stage, so that I had

before me the child, so I said to the child, "Well, what are you charged with"? He says, "I am charged with miscellaneous mischief."

Now, isn't that true in many, many cases as you look back, the child is really charged up, not on the books, but is really filled up with miscellaneous mischief, and we can not realize that as fully as we should, because while we are talking about children, their transgressions, their omissions and their possibilities, the truth is that we don't think as the child. Not only do we not use the terminologies, not only do we not speak as they speak, but what is more important what goes to the vitals of the thing is that we do not think as the child does.

Who is there in this room who can go back to the time when he was ten or twelve years old and think as he did, as the child thinks? I do not know that it would be of extreme value if we could do those things, but I think it is well not to get too far away from the child. As I told Mr. Fagan, I did not know how to speak on the question of the Future of the Juvenile Court. I don't know what the future of the Juvenile Court will be, nor do I know anyone who does. The best way of course when we speak of the future of any system is to speak of its past in order that it may be analyzed. Then we may speak in some measure of some prognostication of what it may be in the future.

In the olden days being in the Police Courts of San Francisco many times on the occasion when the calendar would be called and up stairs from the prison would come a long snakelike steel chain, perhaps 18 or 20 feet long and from that chain at right angles would extend smaller chains with bracelets on the ends from the side of this big chain, and as the turnkey would take the prisoners out from their cells and hook them to the small chains, there would come men perhaps 50 or 60 years of age, perhaps older, men of all colors, men of all nations, men of all occupations, men of no occupation, men of course of all characters and of all natures, and at the end of this small chain you would find three or four small boys, fifteen or sixteen years of age.

They would enter the court room and there they would sit and watch the picture, and indeed a moving picture it was that passed

before their eyes. They saw the evidence in circumstance after circumstance brought out in an endeavor to prove the guilt of the defendant, and they saw the defendant's attorney with all the skill he possessed trying to break down the chain that was being woven around him, seeking to break it down, and as the boy sat there he sensed what we would not sense. He sensed the drama. He saw the dramatic thing before him, and you know we can go back to the drama, to the dramatic life in all the pictures, how he could represent it. Then when his turn came he saw his attorney trying to break down the massive chain the State had perhaps already wrought, and he was interested in that drama, not only because it affected him, but because he was in the center of the stage, he was where he is this moment, the subject being talked of.

Now when the testimony was all in and the matter was all ended, the duty of the State was also ended. The judge pronounced the sentence and the duty of the State was done. If the boy was convicted, he went to some penal institution, and if he was acquitted, he went to a worse place. He went back to the environment that had brought him into the Court, and the State closed its eyes. Now the antithesis of that is coming into effect in the last twenty-five or thirty years when that first tribunal has no more dealing with the boy. All the drama is torn away, and when the boy comes into Court, he comes first. He does not come up into a trial. He comes up before the Court who hears nothing but what the probation officer says, and then there is no witness at all. He is asked what he did. Of course it is known already what he did. He gets the first chance to tell his story.

And now if you can go back to boyhood days or girlhood days, perhaps you can recall when you were in a class room and got into some difficulty and a good meaning and understanding principal or teacher called you privately and asked you how you came to do it, how you loosened up as a result. That was the psychology of the situation. That sensitive word, psychology, the study of the soul, that is the substance of the whole thing, the study of the soul, and just as the speakers have said this morning, there can't be any study of the soul except by study of the facts. You have to know not only the facts, but how it feels.

When the thing is all over and the parents are called, as they are before anybody else, and the friends and the relatives and the priest and everybody else who may throw some light on the case, the task of the State begins. It begins not to question, but considers the problem of what to do, not to punish so much, not to liberate, but what to do for the next six months, for the next five years. As long as the State can set that boy on the right road towards the horizon of his life, it is not too much to say, it might not be too much to say it might last to the end of his life. Now, that is the duty, that is the task of the Court today.

There are perhaps two hundred people in this room. This of course is nothing new. It might be considered a platitude, because we hear it so often, but it is such an immense fact that the countenance of our faces is no more than seven or eight inches, a little more than the breadth of a person's hand, and yet there are no two of us whose faces are exactly similar.

Take the people in the State of California, say, four million faces, take the people of the country, hundreds of millions, take the people of the globe, take all the myriads that lie buried in the bosom of the earth, tribes of different colors coming from different conditions, different names, different times, different races, and no two whose faces can not be differentiated, speaking of thousands gone, who could not be differentiated from one another.

Now, if that is true of the thing that you can touch, the physical thing, the thing that is before you day by day, how much more is it true of that spiritual thing and yet that dominating, all controlling thing, the human soul, and all such agencies as we are now speaking of are dealing with that human soul, and as the others have said, that is the important thing, to know it, to understand it.

When the Juvenile Court pronounces, it is not judgment, it does not pronounce any judgment, but it disposes of the matter for the time being, for the day, why it turns over in perhaps the majority of cases its difficulty, its problem to the various agencies, which the State has called into being for the care of the child. It is given what might seem to be unlimited power in the disposition of the child. It may commit the child to some State institution,



Preston, for instance, to Whittier, to Ventura, or it may commit the child to some private institution, or it may place the child in the care of some foster parent, or it may place the child in the care of some entire stranger, if it finds that person to be the proper person for the moment, or it may place the child in the care of the parents in the home in which up to this point it had come, but wherever it places it, in the home, with friends, in a public or private institution, it is the duty of the Court and of the probation officers to study the child to the last microscopic degree, that is, as far as the microscopic degree will go with the child. It is the duty of the Court and it is the effort of the Court, not so much to find out what the boy or the girl has done, but to determine what you would do if your child got into trouble.

Suppose your child fell into the hands of the police for some reason, and the news were brought home. Perhaps the boy would be brought home to you, what would be your care, not to know what the boy did, nor the girl. But I want to say that the girl is not so guilty of miscellaneous mischief as the boy. Find out why the boy did it. Why did my boy do it? Why did he do it?

Now that is the effort at least of the Court and of the State, standing as you would stand, endeavor to find out why he did it, and if you have found out why he did it, you have gone half way towards finding out what to do to remedy the situation. In doing this you will see the multifarious duties, tasks, imposed upon the Court and the probation officers.

We have to deal with the school, we have to deal with the Church, we have to deal with the employer, we have to deal with the parents, we have to deal with everybody who can throw any light upon the nature of the child, and sometimes it isn't the easiest thing in the world to do that. But as time has gone on and people have got to know more and more about the Court, particularly about the efforts of the Court, the task has become easier and easier.

I don't want to keep you too long, ladies and gentlemen. We might go on through quite a long time with details, but you have. I think, the sense, the gist of the effort of the State. They try if

possible to find out what the boy's mind is doing. You know when I said that we don't think as the child thinks and we don't feel as the child feels, this may occur to you, that the child thinks and the child acts and the child feels as his neighbor's children, as his pal feels. That is the guide for you. I don't know as it should be always, but it is in most cases. That is the guide for him, his chum.

Somebody a moment ago spoke about the child wanting to look well in the eyes of others, appearing as others see us, and that is true of the child. He wants to be, not only a hero, but he wants the gang to think he is a hero, he wants the gang to know that he has done something and that he doesn't want to fall down on his reputation he tries to live up to it.

You see we have grown up from the child. We all want to look well in the eyes of others. We all want to feel well and think well and to be well thought of in the community in which we live, and as we go on discussing these things doesn't it seem to you after all, the more plain they become, the more common they become.

As a gentleman said a little while ago, a few years ago they used to call psychology common sense. That is really what it is, if there is any such thing as common sense, it is the best sense. It is the study and the view of things.

All this work entails a great deal of expenditure, more perhaps than you have any conception of. It entails labor upon the part of the State. It entails the undertaking of a number of people to act as judges, officers and probation officers. It entails the maintenance of a detention home. It entails the expenditure of a great deal of money and we might not realize how valuable that expenditure of money is.

I am often reminded of a story that is told in Dr. McClaren's book, you remember he wrote it a generation ago, and I recall it as very, very popular. He was a Scotch minister with a gift of telling a good tale and in this particular story he speaks about going along a road in Scotland one day and suddenly he made a turn in the road and met a little girl of about fourteen years bearing a boy of nearly her own size apparently upon her back.

He stopped and said, "Elsie, isn't he too heavy for you"? To his surprise she replied, "Nay, doctor, he is nay too heavy, he is my brother." So these children, although they are burdens, should not be too heavy for us, for they are our children.

I heard one of the speakers, Dr. Sullivan, tell of a boy who came from one of the northern juvenile courts from possibly it was San Francisco, and how that boy had been perhaps regarded as a little bit deficient, but had developed or displayed the ingenuity of unlocking the doors of the detention home and releasing a number of his companions. I think the doctor said, if I remember, that the detention home just before the fire was in a building rented by the city and of course it did not have the cast-iron doors that a prison would. A boy was brought in there a few days before and he was known as a tough guy and he was so tough that he was called Toughy and he was a leader of a gang fight, and when I speak of a gang fight they weren't limited to fists. They were fights between boys of a neighborhood south of Market Street, who developed a sort of an esprit de corps, just as an army. One would go into another street for no other purpose than to meet somebody for a battle, and they would battle with knives, and the toughest of the crowd was Toughy. He went down to a detention home, and he unscrewed the door, but that boy because his mother had died and his brother had said, "I am going soon and there will be nobody here to take care of our sister," that boy straightened up and he was afterwards an employe of the Preston Company. That was because something struck his soul.

### THOUGHTS ON THE PAST, PRESENT AND FUTURE OF THE JUVENILE COURT ARRIVED AT FROM A STUDY OF THE JUVENILE COURT IN BALTIMORE

LEO J. LANAHAH, *Executive Secretary, Catholic Big Brother  
Association of the Holy Name Society, Inc.*

It is at the request of the Chairman of the Committee on Protective Care of the Los Angeles meeting of the Conference

of Catholic Charities that I attempt to write this paper on some phases of work done by the Juvenile Court.

A little more than a quarter of a century ago, there came into being in this country the Juvenile Court, and in some centers called the Children's Court, for the purpose of taking care of the delinquent, dependent and neglected child. The object of the Court, as I understand it, is not to treat children as criminals, but as needing fostering care and guidance.

It is my purpose to briefly and in a sketchy way speak of the past, present and future of the Juvenile Court. I will confine my remarks to a consideration of our own Juvenile Court of Baltimore, with which I am better acquainted than with those of other cities. I believe I am fair in taking the Baltimore Juvenile Court as typical of Juvenile Courts throughout the country in cities of the same population as Baltimore.

Prior to the establishing of the Juvenile Court in my own State of Maryland, children who were arrested for the commission of various offenses were tried in the same Court as were adult criminals. Preliminary hearings were held before Police Magistrates and if the child committed a so-called felony he or she would be held in bail for the action of the Grand Jury, for trial in the Criminal Court. If the child's parents were too poor to furnish bail, the boy or girl, whichever the case might be, would be sent to jail to await trial. There they came in contact with those hardened in crime and in many cases he started on the down-path, leading to a life of crime.

The day of trial in the Criminal Court. There stood the child—perhaps ten or twelve years of age—before the Bar of Justice. But was it justice? Was it not injustice to that child?

The Judge with all the dignity and sternness his office demanded, would listen to a lot of legal technicality on the part of the State's Attorney. After hearing the evidence he would find the boy or girl guilty of the charge placed against them by the State's representative, sentence them back to jail for a certain period of time, or find them not guilty and dismiss them. In many cases the dismissal meant that they would return home, to a home that in many cases was not as good as the jail to which they might have been sent had they been adjudged guilty.



The General Assembly of Maryland had no authority under the Constitution of the State to create another Court, but happily for the welfare of our children, it had the right to either create another Judge of the Supreme Bench and assign him to jurisdiction over children or it could give the Governor the power to appoint an additional Justice of the Peace and to define his jurisdiction and duties. This latter course was adopted by an act of the Legislature in the year 1902, under Chapter 611, which provided that "the Governor shall appoint from the City of Baltimore at large an additional Justice of the Peace, who shall be known as the 'Magistrate for Juvenile Causes,' " hence it was that the Juvenile Court of Baltimore City, one of the first organized in this Country, was established. Since that time additional acts of the Legislature have been enacted for the welfare of the child. The first Juvenile Court Judge of Baltimore was a Roman Catholic, his Honor, Charles W. Heuissler, who for many years after he left the Juvenile Court was one of the Judges of the Supreme Bench of Baltimore.

Thus the Juvenile Court of Baltimore came into being and since has been functioning very efficiently.

Now what has the Juvenile Court in Baltimore accomplished during the past? Constant activity in any field of endeavor scatters the seed of success in fertile soil, and then continued effort generates life, develops growth and enables one to reap the harvest.

For over a quarter of a century the Juvenile Court has struggled to sow the seed of decent citizenship in the heart and mind of the future leaders of the Nation. As in all other big endeavors the work of the Juvenile Court has been slow but effective. The Juvenile Court has been no cure-all. It has saved many boys and girls from a life of crime and poverty. On the other hand despite its efforts there are many today in the penitentiaries and jails throughout this country serving time for crimes arising from faults and shortcomings that were not corrected properly in their younger days, when their mind was just as pliable and impressionable as the moulding clay in the hand of the sculptor. The short-comings of the Juvenile

Court are manifold. But with it all I believe that the Juvenile Courts of this country have set an example for other nations in the handling of their juveniles.

### THE PRESENT OF THE JUVENILE COURT

Recently I came across the following: "The world is either better or worse each day as a result of your work and influence."

If the world is benefited by the service you render you are bound to be benefited by it—there is no power that can rob you of the good which comes from the good you do—likewise, no power that can protect you from the harm which comes from the harm you do.

Fellow-workers in the field of Catholic Charities, are we to sit idly by in the present time, when the clarion call about us is "Back to God"? Back to God in the home—Back to God in the school—Back to God in the workshop, and fail to listen to the call—Back to God in our Courts of Justice? Are we to sit idly by and let men like Judge Lindsey, the former Judge of the Juvenile Court of Denver, Colorado, jam down our throats a doctrine of free love, that means inevitable destruction to our homes of the future?

Are we to sit and listen to almost the self-same doctrine that at this very time is being broadcasted by Judge Charles S. Burnell, presiding jurist of the Los Angeles Superior Court? His doctrine of five-year term marriages with option of renewal as being advocated by him today, under the cloak that it will be the means of cutting down the percentage of divorces in this country. Are we going to sit idly by while a National organization, the National Probation Association, sends out a paper of Judge Ben B. Lindsey, entitled, "The Future of the Juvenile Court"? This pamphlet sent out by the National Probation Association, reprinted from the proceedings of the association's 1925 meeting, predicts from the Judge's own experience, that there will be two forms of marriage—one in which children are permitted to be born, and one in which they are not permitted to be born. Continuing, he says: "These things

will not be done by force, but by the consent that comes from education, consideration, charity and sympathy."

Judge Burnell's argument in defense of his trial marriages, states that divorce laws are making liars out of thousands of persons who want nothing more than to be allowed to continue their lives alone. My friends, just as soon as the Juvenile Courts or any other Court begins operation under the proposals as laid down by two so-called eminent jurists, then that Court has signed the death warrant, not of an individual but the death of the Nation.

I wonder if Judge Burnell has ever thought that there are more ways than one of making liars out of people in Court? Every Court administers an oath before testimony is given in Court. Is that oath administered with all the dignity and solemnity which it calls for? From my experience in the Courts of my own city and in other cities, I am afraid that it is not. More often than once it is mumbled by the bailiff in such a fashion that no one can understand that the witness is asked to call upon Almighty God to witness what he says. Recently this very subject was brought out in an editorial in the Holy Name Journal and in many of our Diocesan publications by the Very Rev. Michael J. Ripple, O. P., National Director of the Holy Name Society.

Again, in this day of the Juvenile Court, are we not having more application of so-called science than we are of common sense? It is true that some science must be applied in the treatment of Juveniles, but instead of being ninety-nine per cent science and one per cent common sense it should be the reverse.

The day of public hearings in the Juvenile Court has passed out of existence in many cities. This in itself speaks well for the Juvenile Court, because the welfare of the child is being better protected in the courts where informal hearings are had in the Judge's office.

#### THE FUTURE OF THE JUVENILE COURT

It seems to me that the Juvenile Court is still undergoing a trial period. More and more every day, however, the Juvenile

Court is becoming a stronger friend of the child. Just as the establishing of the Juvenile Court has become past history, so also will the present day formal hearings of children pass into history. I believe that the day is not far distant when there will be standard methods used in the Juvenile Courts of this country. As I said before, even today many of our courts for children have informal hearings, where the child is arraigned for private hearing in the Judge's office. In order to carry out this informal plan properly, people must be selected for the judgeship of the Juvenile Court who will apply common sense along with science. Men and women who can come down from the height of dignity to the level of the child. The judge of the Juvenile Court should be a person who understands the child and child life, where in a friendly chat he or she could find out why the child does the things that he is accused of doing. By this I do not mean to say that dignity should not prevail in our Juvenile Courts. But I have visited some courts where dignity was so prevalent that it spoiled the court and made the child feel that the judge was just another cold-blooded enemy of his. The judge retaining the dignity his office demands, can and should reach the heart of the child and do constructive work for that child. Daily I come in contact with just such a judge in the Juvenile Court of Baltimore, his Honor, T. J. C. Williams. Judge Williams has been in the Juvenile Court for the past eighteen years and was only recently appointed by the Governor for another two-year term. He is a man who understands child life and who has not forgotten his own boyhood days. He is the type of judge that I feel the Juvenile Court demands—a man of common sense. No matter how poor a child or his parents may be, they can rest assured that they will be given a square deal if ever brought before him.

It is the judge of the Juvenile Court that is the determining factor in the life of a child. He must first of all understand the rights of parents; he must understand the needs of the child and with these two things in mind determine what is best for that child.

Visit the penal institutions of the country and you will find



a great number of men and women serving long years of sentence for serious crimes; men and women who have lead dissolute lives, and you will find that they were started on the downward path when they were young boys and girls, by being committed to reformatories on short-term commitments. With the enormous amount of work before him it is very hard for a judge to decide in a few minutes what is best for the child no matter how hard he tries. But many of our Juvenile Court judges feel that a short term of three or six months in a reform school will correct the bad habits of a child. In a very small portion of the cases this is true, but in most cases it is not true.

For instance, a boy charged with an offense and brought before the court is sentenced for three months to a reformatory. All that is in that boy's mind is—well I only have to stay here three months, I'll have my fun and in a short time be out again. The period of three months comes to an end. He is released from the institution and returned home. He becomes a hero to the other boys in the neighborhood. A chance to show the "gang" how to break laws and get away with it comes. He is caught and along with him are brought his "buddies." The judge hears the case, feels that he should go back a little longer to the reform school and the boy is committed. Probably six months this time. The time again expires. He is released. It was his second trip and instead of being better he is worse. The school was unable to help the boy because he was not there long enough. He may go along for a year or so without being caught. Finally he is above the age of the Juvenile Court and is hailed to the Criminal Court. He is tried, convicted and sentenced and the last state of that boy is worse than the first. Now then the other side of the story. The boy is brought to the Juvenile Court. He has been there before and placed in charge of a probation officer. The judge feels that for his own good he should go to a reformatory. He is committed until the age of twenty-one and made to realize that the sooner he adjusts himself the quicker he will be released on parole from the school. You may rest assured that he will make up his mind to make good. I have found that the majority of reform school

problems making satisfactory adjustments have been of the latter type.

We must realize that the average probation officer of the Juvenile Court has so many problems to adjust that it is impossible for him to give the individual attention to each case that it demands. During the past twenty years there has come into being an organization that is national in its scope; I refer to the Big Brother and Big Sister organizations.

From the record that these organizations have established it is evident that in the future of the Juvenile Court the Big Brother and Big Sister organizations will play an important part. This I believe is more true of the Catholic Big Brother and Big Sister organizations, because religion is the foundation on which these organizations are built. Catholic Big Brother Work is now established in many of the dioceses. In nearly all of the places where it is in existence it is being done by the men of the Holy Name Society. What better organization could foster the movement? The Holy Name Society is a strictly religious society and with the many volunteer Big Brothers furnished by the Society the Big Brothers are in a position to give the boy the individual attention he needs. Get a boy to be a practical Catholic is the motto of the Catholic Big Brothers and you will make a citizen for the community that any community can be proud of.

The Big Brother and Big Sister Federation circulated some time ago a pamphlet entitled, "The Verdict of Judges." It is a compilation of letters received from judges of the Juvenile Court all over the country praising the work of the Big Brothers and Big Sisters. Catholic Big Brother Work will, I feel sure, be instrumental in bringing back God in the Courts of Justice. Big Brothers are banded together to advance not the temporal alone, but the eternal welfare of our future men. They are banded together to promote not the natural but the supernatural interest of the boy and reclaim him for God; for country; for the home. If the Juvenile Courts of our country hold fast to the principles of the Catholic Big Brothers we may rest assured that the Juvenile Court of the future will be the builder of the home and not the destroyer.

## COMMITTEE ON HEALTH

Wednesday, September 7, 3 p. m.

*Chairman, DR. MAUD LOEBER, New Orleans, La.*

### SOCIAL SERVICE IN THE CATHOLIC HOSPITAL

*SISTER MARY HELEN, Mercy Hospital, Baltimore, Md.*

#### EARLY ESTABLISHMENT OF THE HOSPITAL

So closely identified with the modern hospital is the social service department, that it is difficult for us in these days to think of one without the other. Nevertheless, as the nucleus of the more extended work was and must ever be the hospital, it is proper to consider it first, and to examine to what extent the hospital enters into the health program of the community. One of the earliest on record was that founded in the year 300 B. C., by the Princess Macha in Ireland.\* Pagan nations, notably Egypt, Greece, and Rome, cared for the sick in specified places through the ministry of men devoted to the art of healing. The Æsculapius has come to be a synonym for the wise, kindly physician.

#### INFLUENCE OF CHRISTIANITY UPON THE GROWTH OF THE HOSPITAL

The coming of Christianity with its ideals founded upon those of the Divine Healer, naturally broadened and deepened the scope of hospital service. Hospitality, a sacred duty, included the care and comfort of the sick; priests often combined with their sacerdotal power of restoring spiritual health, the knowledge and

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\* Catholic Encyclopedia, Volume VII, p. 480, ff.

practice of medical science. Noble ladies lent their personal service in nursing the sick and dying poor. Thus we read of Fabiola, a patrician lady, who in the fourth century founded and maintained in Rome a hospital for the sick poor.

In the sixth century, Pope St. Gregory with the wise administrative ability which was his distinctive trait, raised the system of hospitals in Rome to a high standard of efficiency. The early hospital cared for the physical, material and spiritual needs of the poor; it was the only source of relief.

So through the centuries the hospital has grown, developed, sub-divided, and specialized, until its ramifications have reached out into every need of suffering humanity. The mentally sick, the tubercular, the cancerous, and those affected with communicable diseases, and the diseases of childhood, have special service. Orthopedic hospitals, homes for incurable patients, hospitals for chronic diseases, maternity hospitals, and those for the treatment of eye and ear, nose and throat—thus enumeration scarcely includes all the highly specialized forms of medical service; and of these and all other forms of relief that can be named, the hospital is a mother and the center. Child welfare, relief-giving agencies, orphanages and similar expressions of social service, are but the outgrowth of the hospital. Very consoling to us is the thought that this far-reaching organization of good works, sprang to life within the Catholic Church, and that, until 1536, the Church was the only relief-giving agency in existence.

Following the divine example of Him who came to save all men, the Catholic hospital provides equal care for all persons, irrespective of creed, race, or condition. By this very spirit of tolerance, the Church is a power that strengthens faith, removes barriers, and breaks down prejudices. It is the hand that stretches forth and draws the sick and afflicted nearer to God. Place a Catholic hospital in a town or a locality where bigotry is deeply rooted, and watch the result. The influence of the hospital will wipe away prejudice when all other methods fail.

The Catholic hospital being its own best argument for existence, has increased and multiplied in our land.



## THE CATHOLIC HOSPITAL IN THE UNITED STATES

The Catholic hospitals in the United States in 1927, numbered 706, with a bed capacity of 90,000. Through these institutions more than 4,000,000 patients pass annually. Of this number of Catholic hospitals, 387 have attached to them schools of nursing in which 17,000 young women receive training according to the forms of Catholic ideals and philosophy. Five thousand nurses are graduated annually, and are sent forth to impress upon a selfish world the example idealized by their Catholic training.

And the number to be impressed by actual contact with our Catholic hospital grows by leaps and bounds. With advance of medical science, and in view of the wonders wrought by its ministrations, the world has laid aside its erstwhile prejudice, and now not only the poor, but the rich as well, flock to these centers of healing. As the result, the rate of mortality is lowered, communicable diseases are rarer, acute infectious diseases, by prompt measures, lose their terror. The hospital is prepared to care for any emergency.

### BEGINNING OF SOCIAL SERVICE

Admirable as is the achievement of the hospital, it was found, however, in the course of time and by thoughtful physicians, inadequate. Such men of broad vision as Dr. Charles P. Emerson and Dr. Richard Cabot, realized that their patients in the dispensary although receiving the best possible care were not yielding expected results. Such reflections led to the study of the home conditions of out-patients, and the reaction of such patients to hospital treatment. To Dr. Emerson's study of the working-man and his responsibilities is due the establishment of medical Social Workers in the hospital. Hospital Social Service had its origin in the city of Baltimore, although it was later developed and organized into its present working form by Dr. Cabot of Boston.

### BENEFITS OF SOCIAL SERVICE

Hospital Social Service is the link that connects the hospital with the community, and the social agencies with the hospital.

*To the Doctor.*—It is the source that gives to the doctor knowledge of the underlying causes of many diseases. To do justice to the new dispensary patient, and to give him the proper treatment, the doctor must know somewhat of his patient's home conditions and health environment; of his social status, his responsibilities, his attitude toward life, his willingness to assist and cooperate with the doctor in any treatment he may recommend.

*To the Patient.*—From the patient's viewpoint, Social Service has an equal value. It interprets for him the doctor's recommendations, and encourages and helps him to fulfill them; it secures the necessary return visits to the dispensary. Realizing that the future health of the patient depends in many cases upon the convalescent care he receives, the Social Service Worker visits the home. Such visits do much to avert relapse of typhoid, gastric ulcer, and diabetes cases who, not fully conscious of the danger of improper diet, have had to return to the hospital with discouraging prospects of another siege of illness often terminating fatally.

*To the Community.*—Hospital Social Service contributes to the good of the community, by following up suspected cases, and by aiding in the early diagnosis of communicable diseases. When a case of tuberculosis is diagnosed in the clinic, a visit is made to the patient's home, and all the family who had been exposed to the disease are brought to the clinic for a physical examination. The same procedure is following with cases of typhoid, diphtheria, venereal diseases, skin eruptions, or any other infectious or communicable disease. As will be readily seen, the doctor has scant time in the midst of the busy hospital clinic to visit the family, or to make arrangements for those needing sanatorium care; he must, therefore, have some one to whom he can refer such cases, so that he may rest assured of their proper care.

What permanent help can the doctor give in such cases as diabetes, heart diseases, skin affections, venereal diseases, malnutrition, and orthopedic deformities, unless he have some one to assume the responsibility of the after care? Home conditions and poverty often militate seriously against the efficacy of the doctor's prescriptions. For example, a man suffering from heart disease

is ordered complete rest, or light work. Driven by the necessity of supporting his family, the patient may continue in his usual strenuous labor, and, at the day's end, climb four or five flights of stairs to his tenement home. Here is where the value of the medical Social Worker appears. Sedentary work must be found for this man; a home in another neighborhood must be procured, and the necessity of much walking be eliminated. Until he has recovered, the patient and his family must be given material help from a relief-giving agency. Equally necessary is this after-care in diabetic cases where the hospital treatment is futile unless the patient be instructed in the regulation of his diet, and the method of proportioning carbohydrates, proteins, and fats. Supervision of this diet means many home visits and much instruction in nutrition.

*To Other Social Agencies.*—Hospital Social Service is an invaluable ally of the other social agencies, because of the natural sequence of poverty and distress upon sickness. Reliable statistics prove that 90 percent of the need of persons seeking relief is caused by sickness. The hospital Social Service Department arranges with the other relief agencies for the hospitalization of their clients, receiving from those agencies the necessary social and financial history and thus sparing the patient the necessity of a repetition of those details. The patient, transferred to the hospital ward is visited by the medical worker, who also interviews the doctor and sends the medical report to the responsible agency.

#### EXAMPLES OF THE USEFULNESS OF THE MEDICAL WORKER

Home visits of the medical worker to the patient often reveal serious physical defects in other members of the family which through ignorance have been neglected. One such instance occurred while a worker waited to interview a mother in regard to sending her little girl, who was undernourished and underweight, to a summer home for children. Another little daughter of this family came into the room, groping pitifully around in search of a shoe which had been mislaid. A few questions revealed that the child's eyesight had been defective since her birth, the mother having been told by the neighborhood physician that the little

one's case was hopeless. The worker arranged to have the child brought on the following day to the eye clinic. Here a diagnosis of congenital cataracts was made, and an operation was advised. The small patient was admitted to the hospital and three operations were performed at intervals of several months. The child's sight improved greatly, and, last year, she was placed at school. She gave evidence of an active mind and a remarkable memory, and although she can not tax her eyes by prolonged study, she receives willing help from her mother.

A second case was that of a small boy of six years, who had lost complete use of his left arm as a result of infantile paralysis. As the child had been discharged from a hospital where no follow-up work was done, he was brought by the Social Worker to the orthopedic clinic of another hospital and was admitted as a patient. A cast, applied to his arm was removed after six weeks, and replaced by a brace. He was then allowed to return to his home and to come daily to the clinic for massage. This treatment required patience and covered a period of two years, but it was justified, for the child has now the use of his arm.

### THE QUESTION OF COMPENSATION

Another responsibility of the medical worker is to determine who shall and who shall not receive free medical care. Some dispensaries have a set income to guide them, considering that a family of five persons, with an income of \$150.00 a month can afford to pay for medical treatment. This appears reasonable, and in homes where there is not a great deal of illness, such a course could be followed. In a family of this kind the father could afford a moderate fee if two of the children were to need a tonsillectomy; or, in an occasional illness, he could pay a private physician. On the other hand, however, there may be prolonged illness in the home, or the mother may have diabetes, and require Insulin, a very expensive remedy. In this case a doctor's fee is out of the question. So many circumstances occur to alter cases, that no set rule can be followed. Each individual case must be dealt with as it presents itself, and concessions must be made when necessary.



## REAL AIM OF HOSPITAL SOCIAL SERVICE

Hospital Social Service does not give material relief; its first and chief aim is to assist the doctor by collecting data concerning the patient's social history and home environment. Medical diagnosis and social diagnosis, then, go hand-in-hand to instruct, to interpret the doctor's recommendations to the patient, to keep in touch with him in order to see that these recommendations are carried out. As a result, health must be improved or restored as soon as possible.

The Hospital Social Service while it does not explicitly give material relief in the form of food, clothing, and similar necessities, does nevertheless give much that is gratuitous. Services of the doctors given to the hospital in order that it may care for the needy; X-Ray treatments, medicine, gauze, bandages, disinfectants, crutches, electro-therapy, massage, the care of free patients in the wards—all these and many similar items of hospital economics, are scarcely compensated for. Although the municipal rate of compensation for each free patient is \$1.50 a day, the actual per capita cost is \$4.87 daily. Thus it may be readily seen that although medical social service is classed as a non-relief-giving agency, nevertheless the aggregate cost of all the detailed helps before-mentioned easily equals the amount expended annually by other agencies.

## COOPERATION WITH OTHER AGENCIES

Successful work in this department necessitates cooperation with the central Bureau. In Baltimore this cooperation exists completely and whole-heartedly. Our department cares for all the clients of the Bureau of Catholic Charities needing medical care; the Bureau, in turn, supplies us for our Catholic patients, orthopedic braces and shoes, glasses, artificial limbs, and similar appliances. When such relief as rent, food or clothing is needed, except in an emergency, the case is transferred to the Bureau after the medical problem has been treated.

### FIELD OF THE MEDICAL WORKER

The foundation of both the medical Social Worker and the family case worker is the same. Each must follow a course of spiritual, scientific, and practical training. The medical work then becomes a specialized field. Any medical worker is equipped for family case work, but the family case worker who desires to do medical Social Work must have training in this special line.

She must learn the administration and the policies of the hospital, the ethics of medicine, and the meaning of medical terms. She must hear lectures on preventive medicine, pediatrics, obstetrics, venereal diseases, and other subjects. She is the representative of the hospital in her department and with the social agencies. The nurse wishing to enter the realm of Social Work, although she has medical knowledge, must further possess herself of a knowledge of the technique of Social Work. This department can function properly only when considered an integral part of the hospital.

The hospital Social Worker comes into direct communication with all other welfare agencies, and she must know how and how far her city is equipped to care for its dependents. She must know the child-placing and family welfare agencies, all agencies giving relief whether denominational or otherwise; school laws, nursing service, homes for chronic invalids, and homes for incurables. She must be conversant with the mother's pension and non-support laws, and with all laws and regulations for the betterment of health. She works, first with individuals, then with the family. She must know where her work ends, and where to ask advice, cooperation and aid from other agencies. As the hospital is non-sectarian in all but policies, the Catholic hospital worker needs the cooperation of the non-sectarian agencies.

### SOME PERTINENT QUESTIONS

In hospitals that have not a Social Service Department, who investigates and arranges for the examination of those families in which the father has been diagnosed as a victim of tuberculosis or of venereal disease? Who looks after the unmarried mother?

What of patients from other cities who have been admitted sick and penniless to the hospital wards; who arranges for the transportation of such patients? Who looks after the patients discharged from the wards who are in sore need of follow-up care? What about the diabetic cases?

#### NEED FOR CATHOLIC HOSPITAL SERVICE

Why have not more of our Catholic hospitals established Social Service Departments? Is it because the need of such departments is not realized, or does the question of finance form the obstacle? This latter objection is inconsiderable, since the expense is really not so great as might be imagined. For some unexplained reason our Catholic Hospital Association has not sufficiently urged this matter, and the reason for their course of conduct may be the opinion that Social Service lies within the province of the Conference of Catholic Charities, which may, perhaps, be true. Let us, therefore, try to interest the hospitals to such an extent that by our next annual meeting we shall have doubled the number of Social Service departments in our Catholic hospitals.

What an incalculable amount of good our hospitals could contribute to the Church and to the community if the five thousand young women who are graduated and sent out each year could actually be instructed in the theory and have several months of the practical work in the Social Service Department. They would thus see life from the point of view of the poor and distressed; they would know the handicaps, obstacles and struggles that must be overcome by the poor. Such an opportunity can easily be afforded by the establishment of Social Service departments in connection with our hospitals and schools of nursing.

What an asset such a department would be to the training of the nurse! It would not only help her in her nursing career; it would also be a stimulus to work for better health laws, better laws regulating workmen's compensation, old-age pensions and other wise dispensations for the betterment of humanity. Whether she were practising her profession, or were residing in her own home, such an experience would contribute to give her a broader

understanding of the causes which underlie distress, misery and poverty; such a course would make her a more valuable citizen.

It can not be a far distant date when the standardized hospitals and schools of nursing will be compelled to establish Social Service departments. Let our Catholic hospitals, then, anticipate this event. Let us not wait until we must act. Let us now for the sake of Christ's poor, find means of giving them intelligent assistance through hospital Social Service.



## **SPECIAL MEETINGS**

### **SPECIAL MEETING ON RELIGIOUS AND IMMIGRANT WELFARE PROBLEMS**

The sessions of this Committee were held Saturday, Sunday and Tuesday, September 3, 4, and 6 respectively

*Chairman, RT. REV. MSGR. JOHN CAWLEY, Los Angeles, Calif.*

*Vice Chairman, MRS. A. J. STUCKEY, San Diego, Calif.*

### **ADDRESS**

REV. J. J. SIGSTEIN, *Society of Missionary Catechists,  
Huntington, Ind.*

Do doubt you noticed in the early programs of this Convention that the Rt. Rev. Bishop Noll was scheduled to deliver an address on the activities of the Society of Missionary Catechists. Our good Bishop, finding it impossible to come, asked me to substitute for him and to tell you something of the Missionary as well as the Social Welfare Activities carried on by our Missionary Catechists.

I must say that I really feel sorry that our good Bishop could not be here in person, for I feel certain that he would have been deeply impressed by this earnest gathering of workers consecrated to the sweet and noble cause of Charity. You have come here at the invitation of Bishop Cantwell to discuss problems confronting charitable and Social Welfare Workers in every part of our country. I am sure you will agree, when I say that one of the most serious of these problems is the Mexican problem. Bishop Cantwell is indeed to be congratulated for the initial step he has taken towards the solution of this very serious problem in his Diocese. By his timely action in building mission churches and chapels for these destitute Catholic

people and in providing religious instruction for their children, through the self-sacrificing efforts of the members of the Confraternity of Christian Doctrine, the Bishop has inaugurated a movement which will be instrumental in saving to the Church here in Southern California, thousands of these spiritually and corporally starving Mexican people.

In all truth it can be said that our Catholic people in the prosperous and well-organized parishes of the East and Central West have but little conception of the meaning of this great Mexican problem facing the Church in the United States today. There are approximately three million Mexican and Spanish-speaking people in our country at the present time, and they are coming across our border at the rate of hundreds of thousands every year. There is no talk now of the United States going into Mexico, for Mexico is coming into the United States.

During the year ending June 30, 67,939 Mexicans registered and crossed the border. Each one of these Mexican immigrants when he registered, paid the Government entrance fee of ten dollars. But these figures from the United States Bureau of Immigration do not tell the whole story. From estimates furnished by Government officials we learn that for every registered Mexican immigrant at least three cross the border secretly without registering. Accepting these conservative figures, it is obvious that over two hundred thousand Mexicans entered the United States during the past year. The greater number of these immigrants given an opportunity for steady work will no doubt remain in our country.

From these figures it is evident, my friends, that the problem of the Mexican immigrant is a very serious problem. It is a problem far more difficult of solution than that which confronted the Church with the advent of our European immigrant. Up to the time of the present restrictive immigration law, there was a continued reaching out on the part of the Church to take care of these immigrants as they came to us from their homes in Europe. Now, when these European immigrants settled in various parts of the country, they were often accompanied or followed by their own priests and sisters. These priests and sisters often times by heroic efforts succeeded not only in erecting

churches, but in building up a splendid parochial school system. Often times they succeeded, too, in providing relief agencies to take care of the social needs of the poorer classes among their people.

But this latest problem, the Mexican problem, is an altogether different one. The destitute conditions under which the Mexicans have come to us, their ignorance of the language, customs and ways of our people all conspire to make the problem one most difficult of solution. Coming as strangers to a strange land, and in many cases feeling that they are not wanted by our people, they do not know to whom to apply for relief when pressed for the very necessities of life. In many of the cities where they settle, they have not even proper housing facilities. In Gary and Indiana Harbor, Ind.—the heart of the great Calumet Steel District—where our Catechists make house to house visits to relieve the condition of these Mexican immigrants, they find them living in dark, damp, insanitary basement rooms, actually unfit for human habitation. If I had time, I could cite many cases that would challenge the attention of our Catholic Social Welfare Workers in our cities.

Only a short time ago, during the course of one day's visiting, our Catechists found, in the basement of a large house, a large family where the grandmother was lying on the bare floor without any bed clothes; where the children actually had no clothes to wear. In these basement rooms there were pools of water standing on the floor. The family had no other furniture, save soap boxes which served as tables and chairs.

Our Mexican immigrants are often physically below the par of our own people. In the Southwest and in the middle western cities in which these poor people settle they are often beyond the ordinary sphere of medical service and consequently the mortality rate among them is frightful. Out in the Southwest, there are certain sections where fifty out of every hundred babies die before they reach their first year of age.

On the spiritual side the Mexican immigrants are also handicapped because in many places they have neither Church nor school; neither priests nor sisters to minister to their spiritual needs.

Under such conditions you will readily understand that it is very difficult to meet and supply the needs of these poor and neglected people. Very difficult it is, too, to have to cope with the well organized Protestant Mission Societies, who send their medical missionaries to make house to house visits in order to rob them of their God-given Faith. Fully equipped for their task as graduated registered nurses and competent, experienced Social Service Workers, these Protestant missionaries, with great wealth at their command find ample scope for their missionary and social welfare activities. Now, since we have no big well organized Catholic central relief agencies in the Southwest to combat these Protestant proselytizing activities, need we be surprised to hear that every year there is a tremendous leakage going on in the Church in the Southwest, and that thousands upon thousands of souls are lost to Holy Church?

No doubt, it will come as a revelation to you when I tell you, my friends, that these Protestant Societies have built and are today maintaining in the Southwest thirty-eight mission trade schools, high schools, colleges, agricultural institutes and even seminaries where they are educating hundreds of Catholic boys for the Protestant ministry. At the present time there are thirty-three hundred Mexican boys and girls registered in these mission schools, and in one city in the Southwest there are one thousand Catholic children attending five Protestant mission schools. Our Protestant friends do not consider it too high a price to pay one thousand dollars for the education of each one of these Catholic children. They have rather elaborate plans for educating them for leadership among their people, for they know that these educated Mexican young men and young women will be looked up to by the people of the village where they live and work. Just think what a loss these educated Mexican boys and girls mean to the Catholic Church! And the saddest part of it is that we have not a single well equipped Catholic trade school in the whole Southwest to work in opposition and competition to these Protestant mission schools, in some of which they are educating the second generation of natives, and where they are continually adding to their schools



to provide for the large number of Catholic children on their waiting lists ready to enter and be educated away from their faith.

It was to remedy these conditions that the Society of Missionary Catechists was founded some eight years ago. It is the primary end of our Society to provide religious education for our neglected Catholic children living in those districts and settlements too poor to support priests, sisters or parochial schools. Confining themselves to work of a non-institutional character, our Missionary Catechists devote themselves to the task of teaching religion to God's poor and lowly ones, and consider it a blessed privilege to be called to work, without salary or remuneration, among this neglected class, so that they may, in imitation of their Divine Master, "Go about everywhere doing good," and performing, every day, the seven spiritual and corporal works of mercy. Our catechists are not only religious teachers, but medical Missionaries as well. As trained nurses they effectually combat the activities of non-catholic Missionaries, by visiting and caring for the sick poor in their humble homes. As Social Welfare Workers they systematically strive to remedy social conditions by dispensing food, medicines and clothing to the suffering poor. In their house to house visits, they instruct the mothers how to care for their new-born sickly babies, and they find great pleasure in teaching the older girls, after they have prepared them for their First Holy Communion, cooking, sewing and other useful occupations.

It is one of the aims of our Catechists to become real helpers to the hard working, self-sacrificing Missionary in his Missions, and so wherever they go they take care of his Mission Chapel, make and repair his vestments; bake his Altar breads; train Altar boys and conduct public services during his absence.

To fit the Catechists for their life work, they are given a two-year course of substantial spiritual and highly intensive training. The first year's part of this training is given at the Victory Training Institute, erected and maintained by Bishop Noll and "Our Sunday Visitor," at Victory Noll, Huntington, Ind. Then as Junior Catechists, they are sent for their second year of training in practical Catechetical and social service work

to Gary and Indiana Harbor, Ind. Upon completion of their two-year training course, the Catechists pronounce simple vows for one year. Then clothed in a neat blue uniform and veil they are sent in bands of two or more to the poorest and most neglected settlements in the country. Here they are given one of the adobe buildings of the poor people which serves as their home and mission center. In this mission center they lead a community life, and every day they go to their out-missions, sometimes five, ten or fifteen miles distant, and to the various district schools, where they gather the children together for Catechetical classes, and prepare them for their First Holy Communion. After they finish their Catechetical instructions, they instruct the school teacher, generally Spanish Catholic girls, how to conduct Sunday School classes, and then they make house to house visits to the sick and the poor, dispensing food, clothing and medicines. They then arrange to return to their mission center before dark. In many of these mission districts the poor people have Mass but twice or three times a year and heretofore it was altogether out of the question to prepare these children for the reception of the Sacraments, as the Missionary often had as many as twenty-five or thirty of such Missions to look after. Now with the Catechists in the field, the Missionary will always find his children prepared for First Communion when he comes to offer the Holy Sacrifice of the Mass.

In the northern part of New Mexico we have thirty missions under our care. There are twenty Catechists in the field and one may conceive of the extent of the work they are doing from the fact that in one mission center alone there are approximately one thousand children under the care of the Catechists. In another mission center where the people were suffering for the very necessities of life the Catechists dispensed five thousand articles of clothing within the short period of five months. It is no uncommon thing to find children crossing the snow covered mountain passes for instruction, without even underclothing, shoes or stockings to protect them from the cold. In addition to the work our Catechists are doing in the Southwest, they have approximately ten thousand Mexicans and Spaniards

under their care in the great steel district of Gary and Indiana Harbor, Ind.

From this outline I have given you of the Missionary and Charitable labors carried on by our Catechists you will readily understand, my friends, that it is the work of strong religious characters; young women of deep Faith, consuming zeal and burning love for the poorest and most neglected of the flock. Our Catechists are supremely happy in consecrating their lives to the service of Jesus and Mary, in the person of the little ones so dear to their Sacred Hearts. Cheerfully do they give up parents and relatives and home, and all the comforts that were theirs, in order that they might "show forth the Charity of Christ"; in order too, that they might put on the spirit and disposition of Him, Who is so beautifully called the "Father of the Poor," and whose whole missionary life is concisely summed up on the Gospel: "Jesus went about everywhere doing good."

## HOW TO ORGANIZE A CATECHISM CENTER

REV. LEROY CALLAHAN, D. D., *Director, Confraternity of Christian Doctrine, Los Angeles Diocese, Los Angeles, Calif.*

Anyone interested in the work of teaching Catechism to children realizes that throughout the history of the Church this problem has come up in every generation, and various means have been provided to accomplish this spiritual education. In this age we do not feel that we are doing something different in purpose from what has been done throughout the ages of the Church. We can not claim that we have recently discovered that children must be taught Catechism in order to make them good Christians and good Catholics. This fact has always been recognized by the Church, and as I said before, means adopted to care for the spiritual welfare of children.

However, there is one thing that we can claim as original, and that is the manner and, perhaps, the method of caring for our children. The Parochial School which, undoubtedly, is the greatest single influence for good in our Church organization is not a failure, and yet it is only reaching a certain percentage of our

youth. It is estimated that throughout the United States over two million children are instructed in our Parochial Schools, and there are two million children attending the public schools who have the same right to instruction and spiritual benefit as those in more favorable environment. It is to reach these children of the public schools that various organizations have been formed to provide ways and means of teaching.

There are three organizations having national reputations in the United States—the Missionary Confraternity of Christian Doctrine of Pittsburgh, the Catholic Instruction League of Chicago, and the Confraternity of Christian Doctrine of the Diocese of Los Angeles and San Diego. We are not here to discuss the question of names, but rather of methods, and I believe that in general the methods of taking care of the public schools and of these organizations are similar. The practical question which is in the minds of many when they hear of this work, is how the work is actually carried on, or, in other words, how is one of these so-called Centers organized. The different ways of organizing would depend to a large extent on the different conditions to be found in the various diocese throughout the United States, and it is hard to lay down a general plan which would suit every existing condition. However, let us divide the Centers into three classes:

1. A Center at a Parish Church.
2. A Center at a Mission Chapel.
3. A Missionary Center, or a Center held outside of a Church or Chapel building.

It is necessary to make this division in order that we may take a threefold view of the situation in a diocese or in a city. In the first place there is the need of Catechism Centers at Churches where there are Parochial Schools, as well. There is a mistaken idea that where a Parochial School is, all the children are reached, or, at least, those who are worth while are reached. The other children who do not attend are considered to be outside the spiritual influence of the priest. This can not be true. The first principle of our work with the children should be—Save



the children in spite of all difficulties. The very fact that in many cases the children are not to blame for their attendance at the public school, but rather the parents, should make those interested in the welfare of the children more anxious to see that this handicap is overcome, and that these children are given a fair chance to learn about their religious obligations. Where there is not a Parochial School, the question is somewhat changed, as there the Pastor feels that there is a need of definitely organized instruction. We will refer then to these types of Centers, during this paper, as Parish Church Centers. In regard to the Mission Chapel it is necessary to make a distinction again, because of the fact that the priest is not always in attendance and as he comes only on Sunday he can not attend to the spiritual needs of the people during the week, but, nevertheless, instructions should be carried on.

The third type of Center, which is the Missionary Center, is one which is formed in Immigrant Districts or in parts of scattered parishes, where the families are living some distance from the Church. These Centers are held in a private home, in a garage, store building, or any other building which is available.

It is our intention in this paper to discuss in particular the means of organizing more of these Missionary Centers, as we feel that something is already being done at the Parish Church Center and Chapel Center. The children of the neglected districts will not be reached unless some definite organization exists to care for this particular need. It is not difficult for a Pastor to enlist the services of a few volunteers to help him with the Sunday School at his own Church, or the priest who attends a Mission Chapel to find volunteers in his congregation; but in districts far from the Church and especially Immigrant Districts where there is neither church nor chapel, there is no place to which the children are attracted for religious instruction, and as a result these children are neglected and oftentimes lost. Individuals here and there take up the work of teaching in these places, but unless encouragement is given them and some outside help extended, these classes will not always be a success. Some Central Organization should exist to care for these districts and supply teachers and, if necessary, equipment.

Father Lyons, of the Catholic Instruction League, has already spoken to you today about these general organizations and, therefore, I do not feel that it is necessary to add any more to what has already been said. We can proceed then to answer the question—How to Organize a Catechism Center.

The third type of Center, which as I said before, is the one which we will treat in particular, is the Missionary Center. I will take a practical example from our own work with the Confraternity of Christian Doctrine in Los Angeles. A certain parish in the city, with a large Parochial School, had taken a very great interest in the Mexican children who were attending the public schools. Various Catechism classes had been started and a great number of the children had been reached. One day a visitor in going through a particular district noticed that there were quite a number of children living within a small area of two or three blocks. She knew that something might be done with them, so she proceeded to make a census, or survey, of the district. This young lady visited all the homes in that small area and found the following conditions:

1. That there were about 80 children of school age within the radius of two blocks.
2. That all these children, with the exception of two or three, were attending the public school.
3. That they were receiving no definite religious instruction, as only a few were attending the Catechism classes held on Sunday at a distant Mexican Church.
4. That most of the children were anxious to be instructed.

After having made a census of the district and knowing the definite need, she approached the Pastor, who was very willing that a Center be established. She then proceeded to find a suitable house—if one can call a Mexican house a suitable place for Catechism—in which the classes might be held. One family volunteered the use of two front rooms and the front porch, and this question was solved. The children's parents were once again visited, and this time they were informed that on a certain date the Catechism classes would be opened at the new Center. The first day there were about 40 children in attendance, and this num-

ber grew in a short time to 60. Many of the boys were 13 and 14 years old and had never received their First Holy Communion, and some of the girls were of like age and circumstance.

The teachers necessary were supplied by the Central Confraternity of Christian Doctrine, and an experienced public school teacher was placed in charge as a superintendent with three young ladies as helpers. This class was organized on a week-day afternoon and continued to be held after school on Tuesday. This does not seem strange when you remember that on Sunday the children had to go some distance to the Parish Church or to the Mexican Church, and that it would not be possible to collect them once again after they had dispersed. Therefore, the classes were held after the public school had closed, at a quarter after three to be exact. This is the history of many of the small Missionary Centers, and upon such experiences we can draw up the following program for organizing Missionary Centers. The plan would be as follows:

After it was known that in a certain district a great number of children were not being reached and that, moreover, it would not be possible to bring them to the Parish Church for instruction, someone interested should take up a census of the district in order to determine definitely how many Catholic children were living in that vicinity and just the exact spiritual condition there. If it is seen that it is necessary to form Catechism classes in the district in order to reach the children, the one who has taken up the census or made the survey should, if possible, look for a suitable place in which classes might be held. If this place has been found, a visit should again be made to all the parents, informing them of the date, time and place where the Catechism will be held, and urged to send their children there for instruction. The children, themselves, should be given small cards with this information written upon them.

The first day that the Catechism class is held it is advisable not to begin with the work of teaching, but, rather, to gather the children together and entertain them by telling Bible stories or stories from the life of Our Lord, and speaking to them about the matter of learning more about their religion. They should be told why they were called together, what is going to be done

and enthusiasm awakened for the work. At the close they could sing some simple hymn, and before leaving each child should be encouraged to bring some more Catholic children to the Center on the next class day. If the teacher wishes she can offer a prize to the one who brings the greatest number of children the next time. The prize need not be very expensive, as even a small holy picture will be a sufficient inducement. On the next day that the classes are held the teacher can begin the real organization of the Center. The names and addresses of all the children should be written down. This can be done in several ways. The children may first be divided according to age and given over to different teachers to be registered, or one teacher can place herself at the door and register the children as they enter; or again, while one teacher is carrying the interest of the children by telling stories and showing them pictures, the children can be sent to another teacher one by one to be registered. Whatsoever is done, a register or roll call should be made and the children divided into classes. Catechisms may be distributed on these days and the children should be advised to take good care of them.

In order that the work may be carried on, it is necessary to have a certain amount of equipment in every Center. There should be benches for the children, chairs for the teachers, Catechisms to be used in the various grades or classes, a cross for the wall, and holy pictures. An organ, or harmonium, is a great help if it can be procured, but it is not a necessity.

In order that the work be carried on to a success, three things are especially necessary—first, that the teachers be regular in their attendance at the classes, and if they can not attend through sickness or some engagement, that a substitute be provided. In the beginning the children will be attracted more by the teacher and the interest that she has taken in them than by the Catechism or religious instruction. If the teacher is irregular the children also will be irregular. The second important factor is a personal interest on the part of every teacher in the children under her care. Even in the case of immigrant children whose hands and faces and general appearances are not attractive, the teacher should be



careful not to make the children feel that she is repulsed by their appearance. Quite the contrary, she should make them feel that she has a personal interest in each and every one of them; that she is not playing favorites by paying more attention to one than the other, and that she feels put out when any of the children do not attend.

The teacher should try to learn the first names of the children on her list and also something of their family history. She should know whether there are any other children at home; the circumstances of the family; whether the father and mother are Catholics, etc., so that she can make allowances for the child when things do not go just right. The third important factor, and one that is often overlooked, is the Home Visitation of visits to the families, which should be made in connection with the Catechism classes. Two persons, at least, should be detailed to work outside the Center to visit the homes where children are negligent about attendance, and to call upon the parents, encourage and help them, and to keep in touch with the general welfare of the district.

This work is so important that in a large Catechism Center the attendance will drop to one-half unless these visits are made in some way or other. It may cause some surprise to hear that most of these Centers are open on week days—that is, that Catechism is taught after school on a week day, rather than on Sunday. After large experience in this diocese, it is found that the week-day instruction classes will attract more children than could be reached on Saturday or Sunday, and as these Missionary Centers should not interfere with the work being done at the Parish Church, it is necessary to leave Sunday free for attendance at Church and Church Sunday School. However, in districts where these classes can not be held on a week day, a Saturday morning or afternoon class may be formed.

Another difficulty sometimes arises from the fact that the teachers must work during the week and, therefore, can not take part in week-day instruction. These teachers can be used for Saturday and Sunday work, and also for evening work in instructing the larger boys and girls.

## HOME VISITING

SISTER CELESTINE, *Sisters of Holy Family*

The Founder of our Congregation was fond of speaking of us as the "gleaners." Now, gleaners are those who follow after the reapers to gather the grain which has escaped their harvesting. And our specific work is to glean in the field of Catholic education—that is, to gather into Christ's Kingdom those children who are not found in the fair harvest of our Catholic schools. But, since in this land of big areas and ever newly springing up towns and cities, there are vast districts not yet blessed by the parochial school, there is no less a call that we go forth even to reap. In fact, it is in the newly created parishes and in rural districts that the greater part of our work is still being done.

Our Congregation, now 55 years in existence, has the distinction of being the first in this country to give religious instruction to public school children through systematic organization, the first religious community instituted for just that need. How great is this need I need not tell you. You who are here today have doubtless often been brought face to face with facts and figures which show it forth. Surveys made in various parts of the country inform us that our Catholic Schools solve but 60 percent of the Catholic education problem. Whilst time may improve this condition, yet it will never cease to exist because the reasons for its existence (mixed marriages for example) are beyond the control of ecclesiastical authorities.

Let me give you, then, but one swift glance at the gleaner's work in the two principal cities of our coast. Here in Los Angeles, where 10 sisters are working in 14 parishes, 6,000 children, the registration just at this date, are gathered in their catechism classes. I will not enumerate how many have passed through their hands. In San Francisco and surrounding cities, approximately 18,000 are enrolled.

Now, the element which above all others makes for success in this work of gleaned souls is family visiting. Our aim in visiting the homes of the children is not merely to invite them to our classes or urge the parents to send them. All is not done when

they attend instructions. Vital, indeed, as is religious instruction, we must not overestimate the value of our words. After all it is not instruction itself which secures our ultimate aim—that these children realize the end for which God created them “to be happy with Him forever in Heaven.” It is not religious knowledge, it is life-giving grace which assures salvation. In order to grasp this idea of the object of family visiting—that is, visiting the homes of indifferent parents, we have but to recall our own childhood days. We were taught our lessons in catechism and recited them—yes—but how were we brought to the means of grace? Was it our own lively, naughty little selves that kept us in the practice of daily prayer, of seeking to have our souls cleansed in the Sacrament of Penance and nourished on the Bread of Life, or was it the influence of parents who practiced their religion? Now it is just this influence which we strive to bring into the homes we visit, and hence the object of our visits is not to collect data on the children or only to invite them to our classes, but to draw them to the practice of faith, to help them to live their religion, to allure them to the Fountain of Life, to keep them in the way of salvation by keeping them in the life of prayer and the reception of the Sacraments.

And it is not for the children's sake only that we come into their homes, but for that of the parents as well. Sympathetic contact with the whole family is thus established. Some wise one has well said that “Religion is caught, not taught,” and how is it to be caught but by contact—by bringing it right into the home?

Unworthy, indeed, would be the parents who were not moved by personal interest in their little ones; so through the children themselves are the parents often won, showing that “a little child shall lead them.” Indeed, the familiar picture of the Good Shepherd with the little lamb upon His shoulder and the mother sheep pressing close to His side seems a type of the Catholic Social Worker, especially the religious social worker. Her method in winning souls is that of Christ Himself—an appeal to the affections and sympathy for the needs of poor human nature.

When we say that our goal in family visiting is mainly to seek out neglected children, we mean the spiritually neglected; they

may be far from neglected otherwise. Our Community is an organized answer to the question in the catechism—"Of which must we take more care—of the soul or of the body?"

The children of the rich often more so than those of the poor are in need of that contact with persons consecrated to the service of religion. So it is the spiritually poor, whether blessed with this world's good or not, who need special solicitude and care. But material aid where it is necessary is not disassociated from the main purpose, for by means of it, hearts are turned more willingly to listen to the lessons on the life to come. In this case charitable individuals and organizations for material relief are called to our aid. Where the parents are good, though struggling with poverty, a little material aid sets all things right; but when the home is impoverished through sin on the part of the parents, then the little lamb is poor indeed and needs the tender arms of a Shepherd to lift it above its sordid surroundings. The critical eye of an "investigator" may find the case "undeserving," but the heart of one in search of souls destined to live eternally with Christ will pronounce that home a case for service of the highest kind.

Recently when we were invited to take care of public school children in a large and well organized parish with a long-established parochial school, both large and excellent, the pastor, who was the late Rev. Peter C. Yorke, told me the reason for needing the community of "gleaners" in his parish, in spite of his splendid staff of teaching sisters and brothers. He cited one example which had made a special impression upon him. A Catholic young man had called on the pastor to make arrangements for his marriage, and in the course of conversation Father Yorke discovered he had not made his First Communion, had never been to confession, and yet all his life had lived within a stone's throw of the parish church within sound of the daily ringing of church bells calling to the worship of God. There was no other reason for this sad neglect than indifferent parents, indifferent to the eternal though not to the temporal welfare of their children. What might have been accomplished by friendly visits of religious to this home! The value of such visits was shown in this parish by results when



the religious who glean started work therein. While every effort is made and every inducement offered to secure attendance in the well-filled parochial school, there are still 400 public school children enrolled in our Christian Doctrine Classes, and allured to the frequent reception of the Sacraments.

The question may be—nay, has been asked—"Does not all this special solicitude in behalf of the Catholic child in the public school attract any child from the Catholic School in those districts where the parochial schools are established?" And we are happy to answer, "No, our experience of 50 years has proven that the contrary is the case; and naturally so, for instruction in Christian Doctrine often calls for an exposition of the benefits of the Catholic School and earnest exhortation to attend them whenever doing so depends upon the child himself. The visit to the home also gives opportunity to impress these benefits upon the minds of parents."

I believe you who are assembled here will be interested to learn that so vital is the problem of the Catholic Child in the public school considered in the diocese of San Francisco, that our Archbishop in his zeal for this portion of his flock has directed that a special course of study in Religion be prepared for them, and authorizes his Superintendent of Schools to report on the workings of this program and on the extent of this work.

The heart of the Shepherd is truly betrayed by his words expressing his interest in these little ones, "to whom," he says, "because their need is greatest, our heart goes out with tenderest love."

## THE SPIRIT OF THE VOLUNTEER WORKER

MRS. J. M. FURLONG, *President of the Ladies of Charity of Keokuk, Iowa*

For years and years it has been my fondest dream that some day I might find myself transported to sunny California in the grand and glorious "Golden West." Coming a distance of over two thousand miles from the great State of Iowa, where the "West begins," I find myself carried from that little famous In-

dian city of Keokuk, Iowa, situated on the banks of the mighty Mississippi, at Los Angeles, the beautiful city of Our Lady Queen of Angels. Having been chosen as a delegate to this 13th National Conference of Catholic Charities, a great duty rests upon me to over five hundred Ladies of Charity from our little city of about fifteen thousand. Though our population is small we can boast of many big things, the dam, the largest power plant in the world and we also claim the largest black powder plant in the world, and as a Catholic center we have much to be proud of; our organization of the Ladies of Charity has the eighth largest membership in the organizations in the United States.

It affords me untold pleasure to give you a full report of our work for 1926.

The membership of our society numbers over five hundred. During the year twenty-one new members were received and seventeen claimed by the Angel of Death. Upon the death of each member, the society assembled in the home of the deceased and recited the rosary. Holy Mass was offered in each of the Catholic Churches of Keokuk for each departed member and Holy Communion was received quarterly for all the departed members.

A review of the year's work shows 1,115 garments given out; 1,325 garments received; 200 orders of groceries supplied; 40 orders of meat; 50 orders of fuel; 100 orders of clothing and shoes; financial aid in 12 cases and 15 cases were cared for at the hospital.

Donations were sent to St. Vincent's Diocesan Orphanage in Davenport, and Christmas cheer—in the form of fruits and delicacies—was sent to St. Vincent's Home for the Aged, Quincy, Ill., the Benevolent Union Home for Old Ladies; White Institute; the Friendly House and the Hospitals of our city. Through our organization an Edison and a Victrola were placed in the Lee County Home for the entertainment of the inmates.

One Hundred and eighty-five cases were reported by members and friends of our society. After a thorough investigation only ten cases were found undeserving of our help.

One thousand six hundred and seventy-five visits were made by the Sisters and members to the sick and needy of Keokuk and

its environs. In this connection I feel it my duty to say a few words about the great good that comes from these visits. Our Hospital Committees are composed of members who volunteer to take one day each month to visit the hospitals and bring a ray of sunlight and words of cheer to the sick, particularly to those who are less fortunate with worldly goods and to those who are without relatives or friends to visit them. Every member of our organization automatically becomes a member of the visiting committee when a needy case is found in her neighborhood, she reports the case to the president and after a quiet careful investigation is made aid is given to each worthy family along the line it is needed, whether it be fuel, groceries, clothing or medical attention. We feel that the personal contact with the poor and lowly gives the greatest encouragement in the darkest hour and makes the sufferer realize that there is kindness and sympathy in the world and even though he must struggle that life is worth while.

Another of our pet charities is promoting education facilities for poor children. Throughout the year our attention is given in a very special manner to this cause. When a needy child is found his wants are investigated and the necessary assistance is given whether it might be clothing, books or medical attention that is required to keep him in school and enable him to take his part in school activities without the embarrassment and humiliation to which poor children are often subjected. Realizing the important part a Christian education is to the salvation of countless little ones and the tremendous sacrifice made by the Clergy and the teachers in the class room, we feel happy to be able to be a power behind their earnest work.

The Marillac Society, an organization composed of High School girls, from our parochial school, forms a powerful auxiliary to the Ladies of Charity. To them is confided the sweet task of arranging and distributing baskets to the poor at Christmas time, and of entertaining poor children at a Christmas tree party. In this way they taste at an early age the satisfaction of administering to the poor, and learn the truth of the expression, "It is sweeter to give than to receive."

Each year three days are devoted to the welfare of our members by means of a spiritual retreat. We have been singularly blessed in being able to secure some of the most eloquent retreatmasters for our exercises and it is the greatest proof of the life of our organization to see the excellent attendance during the time of retreat. The real worth of charity is brought so forcibly before our minds and new zeal is implanted in our hearts to labor for God's unfortunate ones.

To the Sisters of Charity of St. Vincent De Paul—those white winged Angels whose work in this great nation began under the saintly Mother Seton—to them we owe the great success of our organization. These intrepid heroines of charity sacrifice their time after school hours—their Saturday and Sunday to the demands of the poor and suffering. You and I realize that some needy there are whose pride establishes a barrier between them and their philanthropic neighbors. When such obstacles exist, thus checking our willingness to aid, we call upon the Sisters and, through them, bestow financial aid and any assistance needed. The business men in Keokuk—even those who are professedly anti-Catholic—look on in amazement at the marvels worked by the Sisters and the Ladies of Charity. They can not understand how women cultured and refined can sacrifice time and money on the poor and indigent; how they can inconvenience themselves in finding homes for the aged and outcast; how they can enter the hovels and shacks of the distressed without hope of pecuniary recompense, and newspaper notoriety. Yet this is the work continually performed by the Ladies of Charity with the assistance of, and under the inspiration of the noble Sisters of Charity.

We receive particular inspiration from our spiritual directress, Sister Madeleine. Sister Madeleine is always present for our meetings and with her great devotion to the cause of the poor is never found wanting in offering a happy solution for any difficulty that might arise in administering to the poor in the way that would be for their greater good. At the conclusion of each meeting Sister Madeleine gives a spiritual reading that is an inspiration to each member to go out with renewed zeal in caring for the afflicted ones.



In closing my report I wish to express my gratitude and assure you that I feel honored that the committee in charge of the meeting today has given me a few minutes in which I might give you a little idea of the wonderful work that is being done out in that little corner of these glorious United States, and perhaps I have presented some ideas to you which you too may profitably use. On my part, I know that I shall carry away from this illustrious gathering a world of inspiration for which our organization anxiously await out in the Middle West Valley.

The Keokuk Ladies of Charity join their president in greetings to the convention and a prayer for continued success.

## **BEGINNINGS OF SETTLEMENT WORK IN THE DIOCESE OF LOS ANGELES AND SAN DIEGO**

*Read by* MRS. GEORGE NEVILLE WARWICK, *Los Angeles, Calif.*

I have been asked to review the work accomplished by Los Angeles women in Settlement House and Neighborhood Center, and it is indeed an honor to address a company so completely in sympathy with their ideals. In this, as in all great achievements in life, there was one who blazed the way for the hundreds who now follow—one whose spirituality, unselfishness, brilliant mentality and keen vision qualified her for leadership in its highest sense—Miss Mary Julia Workman, of Los Angeles, the founder of Brownson House; and because her work has endured, being the prototype of a far-flung chain of settlement houses and community centers, I take the liberty of quoting from a rather recent article of Miss Workman, whose ill health prevents her presence here today.

"In attempting to discuss the 'Beginnings of Settlement Work in the Diocese of Los Angeles and San Diego,' the mind must go back to the heroic days of the Mission period, when Father Junipero Serra and his brother Franciscans built and organized those notable community centers known as the California Missions. If we study the organization of the Missions we shall find that along with religious and spiritual development went manual training, educational opportunity, recreational expression and practical plans for protecting the fundamental individual rights of the Indian in a well rounded community life.

"Along 'El Camino Real,' the royal highway, we find twenty-two of these centers, majestic in architecture; beginning in San Diego in 1769, and extending northward over five hundred miles to the northernmost center at Sonoma. Some are still in use, some are crumbling ruins, but all reveal the great spiritual and temporal enterprise of the Franciscan friars who came to dwell among the Indians of California that, for all, life of the soul and life of the body might be more abundant. It is true, that these friars followed in the footsteps of that only begotten Son who assumed human nature and came to dwell amongst men that for all mankind there might be a more abundant life.

"And is not this same sharing, this making available to all of the best and highest in life, is not this the reason for the establishment of resident centers in localities where there is need for stimulation, for cooperation, for better understanding? In the diocese of Los Angeles and San Diego, a heroic past reinforces every community effort of the present, a present endowed, it is true, with new possibilities because of the changed social conditions of a more complex era.

"The First Settlement House established in Los Angeles was the 'Casa De Castelar,' or college settlement. It was founded in 1894 by a group of college women who were familiar with the work of College Settlements throughout the United States and also with the work of Hull House, Chicago Commons, Dennison House and other great settlements in Europe and America. After renting quarters at various points in the district north of the Plaza a house was purchased at the corner of Alpine and Castelar Streets and a settlement house with resident workers was established. The resident and volunteer workers of Casa de Castelar were possessed of rare vision and intelligence and had a sense of social responsibility that was of a very high order. Many of the public departments of today in the City of Los Angeles owe their incipency or their development to the initiative and to the cooperation of these settlement workers.

"It is said that 'He who loses his life for my sake shall find it.' These words may be aptly applied to Los Angeles' first settlement house, 'Casa de Castelar.' It lost its life as a Settlement to find it in the larger life of the community activities which it created or helped to create.

"The first Catholic effort to provide a neighborhood center for religious instruction and social opportunity, outside of the regular parish activities, was begun on May 5, 1897, when the Society of El Hogar Feliz (The Happy Home) was formed under the patronage of Rt. Rev. George Montgomery, then Bishop of Los Angeles. A house was rented at 647 Buena Vista Street and later at 727 Buena Vista Street. Catholic children of the neighborhood were gathered for religious instruction, sewing and for recreational purposes.

"The Montgomery Club of young men later met at the Plaza Church. El Hogar Feliz was afterwards moved to the present site of Santa Rita Center and was absorbed by Santa Rita.

"Brownson House, named for Dr. Orestes Brownson, the noted philanthropist of Boston, was organized on March 29, 1901, for the following purpose: 'To maintain a social settlement which shall be a center for personal service and mutual helpfulness, for civic, social and religious betterment in sections of Los Angeles where conditions of living are difficult and where Catholics of poor circumstances and foreign birth abound; to preserve this spirit of mutual friendliness, respect and service in all of the relations of this association with its neighbors of every race and creed.'

"A few days later a rented cottage at 422 Aliso Street was opened as a neighborhood center. In the fall of 1904 Rt. Rev. Thomas J. Conaty, Bishop of Los Angeles, built the present house at 711 Jackson Street.

"It was always the aim to make Brownson House a resident settlement house, and not merely a center open at stated times. This aim was accomplished, and the history of the resident workers of Brownson House became one of close and constant neighborly relationships and devoted service. In time a regular salaried field worker was added as the home visiting became more and more necessary. In 1919 Brownson House had three salaried workers, besides a volunteer band of about fifty-five active workers. Some idea of the volume of work may be gained from the fact that from July 1, 1918, to July 1, 1919, the field worker made 1,402 visits in the homes of the foreign-born. Entering as a friend and speaking the Spanish language, many effective opportunities arose for valuable educational work from a civic and religious standpoint. The house privileges at Brownson House were open to all of every race and creed on the broad principles of human brotherhood and mutual respect, at the same time every effort was devoted to the religious development of the Catholic neighbors and their children. Mass was celebrated every Sunday, classes in religious instruction were held, children were prepared for the sacraments and there was no cessation in the exercise of religious influences. The little chapel was filled to overflowing at Mass and the singing and prayers in common, of the children, were very impressive. There were week-day instruction as well as Sunday School classes. A Priest from the Plaza Church acted as Chaplain.

"All the activities of Brownson House have an educational outcome both for the settlement workers and for the neighbors just as they had a cooperative method. Brownson House had evening classes in English and citizenship until these were opened in the adjoining public schools; a library of interesting books was used by the children; illustrated lectures were given occasionally; there were sewing classes for women and girls; washing, ironing and mending classes for little girls; dressmaking and millinery classes for young women, also a class in home nursing; there was a workshop for boys with paid part-time teacher in which the boys made useful furniture for the home. Music lessons were given to talented children and small fees were paid when possible in the various clubs to develop self-reliance and self-respect. A neighborly social spirit pervaded Brownson House, which was always open to all who came at any time in any

perplexity, or to all who came seeking friendly companionship or exchange of ideas. Special recreational activities, such as picnics, monthly dances for the young men and women, were planned; a playground for the after-school use of children, holiday celebrations—especially the quite gorgeous Christmas tree—Easter, Washington's Birthday, and the Fourth of July. There were games, folk-dancing, special parties for children, and dances and games for the mothers. The neighbors sometimes used Brownson House for private parties, when a wedding or a birthday found a home too small for the many friends, and the Brownson House kitchen was used for preparing and serving refreshments.

"There were two general medical clinics at Brownson House; two eye clinics; one ear, nose and throat clinic, also a dental clinic for a time. And a small fee was paid when possible.

"A 'Loan Closet' was maintained, and sheets, towels, and pillow cases and sickroom comforts were available to the municipal nurses of the district, who were always welcome at Brownson House. The Municipal Baby Welfare Station was housed at Brownson House until moved to the Amelia Street School, also a Maternity Clinic of the City Health Department was held there for a time. Employment was secured for those needing it. Native handiwork was sold for the makers. Hot and cold shower baths were available, and when necessary soap and towels were furnished.

"During the war Brownson House took an active part in all war activities—Thrift Stamp campaigns, Liberty Loan drives, and Red Cross activities, food conservation, filling questionnaires for non-English speaking men, and answering questions in regard to drafted men, allotments, allowances, etc. The work was done in cooperation with the proper authorities. Letters were written for mothers and wives to men in the Army that they might be kept in touch with home.

"There was a clothing bureau of made-over garments, which could be purchased for a small sum in cases of need.

"The work of Brownson House was based on a cooperative plan—cooperation with the neighbors and cooperation with every beneficial social force in the community. Housing, wages, conditions of labor, are fundamentals in the work of uniting native born and foreign born, and these were of great interest at Brownson House. Close contact was maintained with the public departments of the city and State, and those seeking aid or advice were connected with the public agency which could remedy their difficulty. Brownson House workers also joined with sound efforts to improve social conditions and to secure needed developments."

As the years rolled by the activities of the various clubs of the Brownson House Settlement and Santa Rita Center demanded greater religious development. The Rt. Rev. Bishop called into the field the Sisters of the Holy Family whose ideal is the Home of Nazareth and later the Sisters of Social Service. The advent



of these preeminently self-sacrificing women added an impetus to the zeal of these who had labored long among the Mexicans, the Russians, the Italians and the Negroes. This mingling of the Marys and Marthas in the Lord's Vineyard created new fervor and as if by magic settlement houses and centers were established everywhere until today we have within our city of a million and a quarter souls four splendidly functioning settlements and ten neighborhood houses. Apart from the trained salaried workers over four hundred volunteer members of the Confraternity of Christian Doctrine give themselves to this magnificent work whole-heartedly in fifty-one centers and the spiritual value of the efforts of this army may not be reckoned.

A new and enlarged Brownson House is nearing completion on a site overlooking the city, yet adjacent to the homes whom it aims to serve. Herein are installed features quite foreign to the modest cottage in Jackson Street yet imperative in this day of the practical and the health-giving in homes. The program of activities here will be maintained along the old tried lines, both religious and secular and every effort will be made to offset the effect of the low-grade poolrooms and unsupervised dance halls of the neighborhood by introducing good entertainment. All races and creeds will mingle under the roof of this greater Brownson House, which is to be indeed a mother house, aiming to advise and direct all other agencies.

Down on Mission Road is the Baby Settlement House, St. Elizabeth's Day Nursery, established eighteen years ago by a gentlewoman whose heart went out to neglected little ones not eligible for an orphanage. Amid happy, healthful surroundings about seventy-five tiny tots are fed, bathed and cared for each day by kind and well-trained women, and called for each night by weary and grateful mothers returning from work. Only those closely in touch with the Nursery realize the service done to these mothers.

As Miss Workman has beautifully expressed in her paper, another Camino Real is being fitted with guide posts for the footsore and the weary. The spirit of Father Junipero Serra and his gentle brothers still breathes in the melodious names borne by these Settlement Houses and Neighborhood Centers. We have Santa

Rita, Santa Nino, Dolores, Soledad, Santa Maria, Guadalupe, Maravilla, El Camelo; others—St. Victor's, St. Anthony's, Help of Christians, Saint Martha's, Guardian Angel and St. Peter's, all fittingly christened since they are within the gates of La Ciudad de la Reina de Los Angeles.

This King's Highway of today winds in and out among the cities of the Diocese but time forbids a resume of the wonderful work of the women of our neighboring communities. Truly we may glory in the faith of our Fathers that still burns in lovely Baja California, and within the hearts of our Bishop and his people there glows the prescience of splendor yet to come.

### THE RELIGIOUS VACATION SCHOOL

REV. EDWIN V. O'HARA, *Director, Rural Life Bureau,  
N. C. W. C., Eugene, Oreg.*

The religious vacation school is intended to give religious education to children in places where there is no parish school. While there are two million children in our Catholic schools there are two million other Catholic children of school age who are not receiving systematic religious education. Of the seventeen thousand Catholic Churches in the United States there are ten thousand which are not associated with a parish school. A large percentage of these for various reasons have no immediate prospect of being served by a regular religious day school. For these the religious vacation school is immediately available as a practicable means of religious education, inferior, of course, to the standard Catholic school, but of immeasurable value as supplementing the Sunday School or week day hour of religious instruction.

The first religious vacation schools conducted by the writer of this paper were opened seven years ago in three separate missions in his parish of Lane County, Oregon, and have been continued each year since. From twenty to fifty children have been enrolled annually in each school. After the first year of experimenting the program was outlined in approximately the manner in which it has since become standardized for use throughout the country and which will be described presently.

The Sisters of the Holy Names from the parish school in Eugene have been the teachers in these vacation schools. The response which the country children gave to the opportunity for religious education led the writer to propose the project for wider experiment at the first National Catholic Rural Life Conference held in St. Louis in 1923, under the patronage of Archbishop Glennon. The following year it was tried in a small number of dioceses. The experience in the Archdiocese of St. Louis was enthusiastically reported by Dr. Joseph Donovan of Kendrick Seminary in an article in the *Ecclesiastical Review* for December, 1924, entitled, "Solving the Rural Problem in Missouri." The Archdiocesan Council of Catholic Women of Milwaukee, under the energetic leadership of Miss Katherine Williams, undertook to develop the project in the Archdiocese of Milwaukee. Beginning with a small group of vacation schools that Archdiocesan Council has increased its work until in the summer of 1927 it conducted thirty-two schools with nearly two thousand pupils. Other Diocesan Councils also promoted the schools, conspicuous success being achieved in Green Bay Diocese and by the National Council of Catholic Women working in Virginia through public school teachers from New York, who devoted their summer without compensation to the work. Diocesan superintendents of schools have in many cases adopted the religious vacation school program as an integral part of their work; e. g., Father Barbian in Milwaukee, Father Wolfe in Dubuque, Father Pitt in Louisville, and Father Luckey of Manhattan in the Diocese of Concordia, Kans. Bishops, individual pastors and religious communities have sponsored the growth of the program until, during the summer of 1927, religious vacation schools were held in forty dioceses with many thousands of children in attendance. This form of religious education has now been tried for a sufficiently long period in great variety of circumstances with a large number of children and with conspicuous success. It is beyond the stage of mere experiment and can confidently be recommended in any section of the country to pastors without parish schools in their parishes or missions.

The religious vacation school contemplates a month of intensive religious education during the vacation period of the public school. The children are assembled for a full half day, prefer-

ably in the forenoon, for five days of the week. Many difficulties could be suggested which would incline the inexperienced to believe that the children could not be assembled successfully for religious education during the vacation time. The simple answer is that it has been successful wherever it has been tried. From all sources the reports indicate that the children will attend faithfully. I was struck by a series of reports from schools in Wisconsin. The question was asked, "What means do you employ to secure regular attendance?" The almost uniform answer was "No means required. The children attend regularly."

The place of holding the school will depend on local circumstances. Most often it is held in the church. Frequently the use of the public school building is secured. Numerous cases are reported where the classes were held on the church lawn. The housing of the teachers also presents a problem in many places. A hospitable parishioner often solves the difficulty. Sometimes the pastor turns his home over to the Sisters.

The daily program begins when possible with Holy Mass. Then follow class periods devoted to prayers, catechism, bible history, the lives of the Saints, history of the Church, the ecclesiastical year, Mass serving, and sacred singing. Supervised recreation during the recess and health inspection by a competent nurse are coming to be standard features of the school. The session is dismissed at noon so as to allow the children to be helpful at home during the afternoon and also to avoid putting an undue burden on the teachers.

The problem of securing teachers for the schools is, of course, the chief difficulty. Thus far most of the vacation schools have been conducted by the Sisters. It is easy to point out the advantages of having the Sisters in charge. The children respond to their instruction with joy. The Sisters have the advantage both of competence in religious instruction and of pedagogical training which enables them to find their way to the minds and hearts of the little ones. Notwithstanding the multitude of duties that devolve on them during the summer the Sisters are most zealous in undertaking these vacation schools, and undoubtedly will be able to multiply their services in the future. But the field is too vast



to hope that it can be adequately staffed by the Sisterhoods. Moreover, the obligation of zeal for the spread of religion is not confined to the Sisterhoods. The laity must share in the work. The training of lay men and women for this apostolate is a pressing need. Naturally those who are already trained teachers will be the first to be recruited. Indeed this is a fruitful source of trained religious workers and every effort should be made to enlist lay school teachers in special classes of religious instruction to prepare them for the vacation schools. In our Catholic Women's colleges and normal schools there are also great possibilities. At Nazareth College, Louisville, Ky.; at Marymount, Salina, Kans., and at Rosary College, River Forest, Ill., students in the senior year have been prepared for vacation school work. In some cases senior students in ecclesiastical seminaries have been secured and have done very successful work.

Fortunately for the uniform development of the religious vacation school the National and Diocesan Councils of Catholic Women are making their promotion an integral part of the Council's work. Miss Margaret Lynch, representing the N. C. C. W. edits a department devoted to vacation schools in the monthly periodical, *Catholic Rural Life*. The Diocesan Council of Catholic Women supplies a group of women equipped to give encouragement, direction and support to these schools. The future of the religious vacation school is most hopeful because in the forty Dioceses where they have been conducted the bishops, pastors, Sisters, parents and children are uniformly enthusiastic concerning the results obtained.

## SPECIAL MEETING FOR PRIESTS

Tuesday, September 6, 2.30 p. m.

RT. REV. JOHN J. CANTWELL, D. D., *Presiding*

### GENERAL TOPIC: THE PASTOR AND THE DIOCESAN ORGANIZATION OF CATHOLIC CHARITIES

### WHAT PASTORS MAY EXPECT OF DIOCESAN ORGAN- IZATIONS OF CATHOLIC CHARITIES

REV. EDWARD R. KIRK, *Director, Catholic Charities, Newark, N. J.*

The question proposed for discussion is one of paramount importance in so much as it is upon the pastors that every Catholic Bureau must depend, in a very great measure, for its existence. Unless there is a quite definite understanding of the rights on the one hand and the obligations on the other, serious difficulties must inevitably result.

There is, I think, a peculiar appropriateness in my being called upon to prepare a paper on this subject for in addition to being Diocesan Director of a large and rapidly growing bureau, I am also a Pastor of some years standing and as a consequence feel myself in a position to recognize the advantages and the shortcomings of the Bureau from a Pastor's viewpoint, and also sympathize with myself as a Director when the tremendous problems of the Bureau confront me. The question of what a Pastor may expect from a Bureau leads us naturally to this query: What is a Bureau of Catholic Charities? May we not look upon it as a definite and tangible recognition by one Bishop that co-relation in Diocesan Charities is desirable, necessary and approved? Does not the Diocese by the act of creating such a center for charitable work make available for the Pastor another instrument by which he can work for the good of his flock? There is no Pastor who will not frankly admit his distress in being called upon to handle

difficult problems, the solution of which demand a full knowledge of the resources of the Diocese and State and the laws governing the situation.

Life today is too complex, too full of conflicting and heavy demands for the average parish priest to be able to keep abreast of the social movement or to devote to the solution of the problems of his parishioners the time which would be necessary. It is no longer possible for the priest to be Doctor, Lawyer and Social Worker. In these days of floating population, varied nationalities and general hurry and turmoil, no one person can expect or should expect to be able to deal with the thousand and one difficulties which arise in a parish, and it is here that the Bureau comes to his assistance and should extend to him courtesy, cooperation and consecration.

The Pastor has a right to expect the most exacting courtesy not only from those in charge of the Bureau but from every worker in it. This courtesy begins with the telephone operator receiving a call, or the recipient of a written request, and especially with the worker who makes the initial contact in person.

It happens at times that the worker looking down from the heights of a possibly advanced theoretical training does not extend the proper respect for the opinion expressed by the Pastor, and by assuming, or sometimes of being suspected of assuming, an attitude of superiority, creates an air of antagonism and automatically cuts herself off from what may easily be vital information for the proper handling of the case involved.

There must be a recognition on both sides that this great effort to solve social problems is too big for personalities. It is an undoubted fact that some of us rub each other the wrong way—an unfortunate tone of voice, a certain mannerism, a real or fancied air of superiority or harshness, and two persons are at odds and the work suffers. Courtesy, therefore, on the part of the Bureau is absolutely essential for harmonious working with the Pastors.

When it comes to the question of cooperation, we are dealing with a very large subject, for upon the cooperation extended by the Bureau rests its final judgment in the minds of the Pastors. The cooperation which a Catholic Bureau owes to the Pastors

must be whole-hearted, complete and heart-felt. It must comprehend not alone the cooperation of the individual case worker on a given case, but must embrace the whole sphere of the Bureau's work. There must exist between the Pastors and the Bureau that deep sense of fellowship, that realization of inter-dependence, that sharing of pride in achievement which will make of the Bureau the recognized instrument of Diocese and Pastors alike for the amelioration of social conditions.

The Pastor should expect to obtain at the Bureau information relative to any development he may wish to undertake in his parish. He may be planning a day nursery—what are the laws governing day nurseries? Where can he see a really good nursery in operation? What is the expense of running a properly equipped and up-to-date nursery? Is a nursery necessary in his parish?, or again—how can an already existing enterprise be modernized so that our Catholic Social activities may stand out as models in their line?

The Pastor interested in Community Houses, Boy Scouts or any similar work, has a right to expect to obtain from the Bureau information which would be reliable and helpful and up to the best standards, thus obviating much unnecessary research on his part. In other words; the Bureau should be a compendium of useful information, taking pride in the service it is able to render and rejoicing in the multiplicity of calls on its Research Department.

No intelligent parish priest wishes to expend money on a type of activity which experience has shown to be ill advised, and yet his opportunities for investigation are necessarily limited. He should feel free at all times to consult the Director of the Bureau on any subject connected with philanthropic undertakings, secure in the knowledge that the information sought would be obtained for him.

The placement of children, the care of delinquent boys and girls, the unmarried mother, all are the work of the Bureau and the Pastor should, and may expect from it, the proper handling of these difficulties.

While touching on the subject of what Pastors may expect in the matter of cooperation, it would be well to note here that the



best plan for the Pastors to follow would be to notify the Bureau of his difficulty, give what information he has at hand, and then let the matter rest there till he is called upon for further assistance. Unfortunately, at times Pastors refer a case to the Bureau, after having made promises to the parties involved, and arranged plans which the Bureau find it impossible to carry out, and a series of misunderstandings arise, which are difficult and embarrassing. The Bureau, in most cases, is—or at least—should be in a better position to diagnose and prescribe than the Pastor, as its investigations are more thorough and comprehensive and it has a better knowledge of the facilities at hand.

To sum up in a word, cooperation implies either the active handling, or at least the proper advice in handling, the various social problems of a parish.

I think it was Porter Lee who said that the three indispensable qualifications of a Social Worker were health, humor and humility. To these I would add courtesy, cooperation, consecration, and I use the word "consecration" advisedly, for it expresses better than any other term the spirit which should animate a Catholic Bureau. There must be throughout the whole organization, that sense of high emprise, that glory in the task of ministering to the poor, that thankfulness for any measure of success; and with all—the humble recognition of the inadequacy of the individual before the magnitude of the task.

"Charity is humble, charity is not puffed up"—and the Catholic Bureau of Charities should be an outstanding exemplification of these divine behests. If Catholic Social Work is to redound to the honor and glory of God, it must not only be actuated by the spirit of charity, but must in point of equipment, management and training of its staff, bear comparison with that of any similar agency.

Cardinal Hayes, in a recent letter in behalf of the Fordham School of Social Service, says: "The charity of the Church is today as vast and as varied as are the social ills that afflict humanity. Our Divine Lord through His Church is helping to solve, with His grace and benediction, the problems that beset the individual and the family, and by so doing is solving the ills that trouble the whole world. We need the highest standards of train-

ing and technique sur-charged with the age-old principles of Holy Mother Church given to her by her Divine Founder, if we are to measure up here in America to our opportunities."

Unless our Catholic Bureaus equip themselves and grasp the situation before them, they will not be in a position to extend to the Pastors the aid and advice which is properly their function and which the Pastor has a right to expect.

### WHAT PASTORS MAY NOT EXPECT FROM DIOCESAN ORGANIZATIONS OF CATHOLIC CHARITIES

RT. REV. MSGR. FRANCIS J. O'HARA, *Director, Catholic Charities, Brooklyn, N. Y.*

Many years ago men came from all parts of our country to seek nuggets of gold from the fields of California. We have come this year, to this glorious State, to bring with us, it is true some varied experience in the field of organized charity; and at the same time to carry home some of the nuggets and gold bars of wisdom, which have been so wonderfully brought to light in the Catholic Charities of Los Angeles and San Diego.

In fact as we study the splendid report of work accomplished here, and then give a passing thought to the same calibre of work being done in the great Archdiocese of New York and in most of the dioceses where Catholic Charitable Bureaus exist, it would almost seem that the question involved in the subject of the paper assigned to me "What Pastors May Not Expect From a Central Bureau of Catholic Charities" might be answered by saying: There is nothing in the line of charitable or Social Work that may not and should not be turned over to the central office to be attended to in an expert fashion. Obviously, however, such an answer would be far from the correct one.

In his excellent paper on the standards and equipment of a well organized Central Diocesan Bureau of Charities Reverend Father Kirk has given us a clear idea of the vast amount of charitable and Social Work the Bureau is properly expected to do. Everyone of the Catholic Central Offices knows that there are

limitations to the amount and to the character of the duties which the Bureau should be called upon to discharge. As priests and as pastors the last thing in the world we would wish to do is to say a word of harsh criticism of any of our fellow priests. There is very little, if any, need for such criticism. Most of the Directors of Charity in the country have assured me that practically in every instance where the Bureau receives the moral support of the Right Reverend Bishop the cooperation and friendly spirit of the Reverend Clergy is all that could be desired. And yet for one reason or another, and perhaps for no good reason at all, it happens not infrequently that some of the Reverend Clergy seem to think that the Central Bureau of Charities has been established to relieve the parishes of the entire responsibility of caring for the poor, the sick and the delinquent. To correct such an impression wherever it exists, I presume is the reason for this paper.

It may not be amiss at the very outset to quote a line or two from the recent survey of the Catholic Charities of Brooklyn made under the direction of Doctor Lapp. "In organizing Associated Catholic Charities it should be repeatedly stated to Pastors and Catholic Organizations that the chief *aim* and function of the Bureau is to *aid* in the preservation of family life in those cases which are brought to its attention. The preventive and educational work of the organization goes further than this, and will reach out to stabilize and influence family life in the majority of cases before anyone in the family itself is conscious of danger." "It should be most emphatically stated that the Associated Catholic Charities is not established to relieve the parishes of their responsibility. In fact it will in many instances place larger burdens upon the parish. In our judgment the financial responsibility for the support of our Associated Catholic Charities should also be left largely upon the parishes."

In his wide experience with charitable and Social Work throughout the country Reverend Doctor O'Grady assures me that in general he feels that the clergy are inclined to expect too much from a central organization of Catholic Charities. In fact some feel that much of the work now done by the Bureau is really a part of the pastoral responsibilities of the priest.

There are marriage problems, indifference in regard to Mass and to the Sacraments, failure of families to provide for religious education of the children, etc. In all these matters the Diocesan Organization may be helpful to the pastor. Every Catholic Bureau is familiar with these cases. While the Bureau is often most helpful in discovering conditions that need spiritual attention, and may often even supply helps to solve the difficulties involved, surely no pastor expects another organization to solve the religious problems of his parish for him. Quite a few of our Catholic Charitable Bureaus have been obliged to spend valuable time and money in arranging for marriages, dispensations, baptisms, all of which undoubtedly should be attended to in the parishes to which the unfortunate ones belong. More than once it has happened that after every possible effort had been made by the Bureau to arrange for a necessary marriage, the lack of understanding and cooperation on the part of a pastor has prevented the marriage and permitted the couple in question to live on in sin. The Bureau can not be reasonably expected to call cases of this kind to the pastor's attention two or three times. Aside from the unfairness of turning over to the Clergy of the Bureau the disagreeable and difficult marriage cases in some quarters there seems to be a feeling that practically every family difficulty arising from poverty, sickness or delinquency can and should be settled by calling up for example, Plaza 0543 or Main 0330.

Is charitable work entirely foreign to the splendid corps of volunteer workers that may be found in any well organized parish? The volunteer will always have a very large part in the work of Catholic Charities. The parish is the best medium through which volunteers may be interested in Catholic Charities. It is easier and better to get volunteers to participate in Catholic work through the parish activities than through any central organization. A pastor therefore should not look to the Bureau of Charities to interest the Catholic laity of his parish in the work of Catholic Charities. That in our humble opinion is the pastor's business and can be done by the pastor better than by anyone else. Proof of this statement is found on all sides where active pastors have, like true leaders, interested themselves, and their



people in every form of Welfare Work, from a day nursery and kindergarten to an athletic field and a maternity hospital for poor mothers.

It needs no great experience to see the failure of a parish to be interested in Catholic Charities can not possibly be made up by any activity on the part of the Central Bureau. We feel that where the Bureau of Charities is attempting to do too much it is indeed interfering in parish work and is simply lessening rather than increasing the zeal and charitable activity of priests and people in the parish.

Perhaps the one subject that is most frequently misunderstood is that of the actual giving of material relief or financial assistance by the Bureau. In the very kind replies which I received from most of the Catholic Directors of Charities of the country to a request for their views on this topic, practically every director stated that there is a marked tendency on the part of many parishes to pass over to the Central Bureau their own responsibility for the giving of material relief or financial assistance. All know that usually the parishes where the destitute are most numerous are least able financially to give anything like adequate relief to the families or individuals in need. It is difficult always at our Conferences to make a statement on this subject that will fit the various prevailing systems of caring for the poor in their own homes. In some places, I believe, the Community Chest may furnish the funds to enable a Catholic Charities Bureau to do very much in the way of what is sometimes called "out door relief." I am strongly of the opinion, however, that, in general the Bureaus find it quite impossible and even undesirable to attempt relief giving that should be taken care of by the parishes.

In this direction naturally our thoughts turn to the St. Vincent de Paul Society. The Particular Councils of the Society are doing much to encourage the more prosperous Conferences to share their surplus funds with the Conferences less favored financially. Making every allowance for the demands made upon the parish for its own upkeep and activities, many of us feel that without sacrifice the financial problems of helping the poor in the parish would be successfully met by more frequent appeals, particularly

during Lent and Advent for the Poor Box contributions. Alms-giving still continues to be a potent means of reparation and satisfaction for sin. To many of us it does seem hard to see how a parish can find funds for buildings and in some cases wasteful extravagance, but can not think of such a thing as paying a month's rent for a family in which sickness, death and other misfortunes have overtaken the family. Is there any law to prohibit us from placing on our annual report to the Bishop the amount of money we have actually used for the relief of the poor in the parish? This item would seem to be as important as any that we now include in our expense account. Comparisons are often odious and we are told that every one of them limps, but we can not help thinking that sometimes we might learn something from our separated brethren in their parish organizations for assisting the poor. Be that as it may, the Directors of Catholic Charities state repeatedly that pastors should not expect the Central Bureau to furnish funds to pay rent, provide food and fuel and clothing for the poor of the parish.

The views of Reverend Father Cummings of Chicago Catholic Charities reflect in a humorous vein some of the unreasonable favors the laity now and then expect from the Catholic Bureau of Charities. "From a Director's standpoint, it is a self-evident proposition. There is a 'Statute of Limitations' as to 'Resources and Kinds' of service to be rendered. It is not expected that the Central Charity Bureau be asked to purchase property so that the applicant be made self-supporting as a landlord. Neither does the Central Charity Bureau set up applicants for relief in business. It is not a clearing house where 'Just Debts' be liquidated; neither is the Central Bureau an institution of keeping the poor 'Poor' that we might have cases; nor should it be a place where the natural responsibility of parents be shouldered. Neither should the Central Bureau 'Pauperize the Poor.'"

The lay organizations everywhere have shown a willingness to help with this work of relief-giving. We question in fact if there is any normal parish in which the pastor would ask for funds to relieve distress of poor families and would not receive more than sufficient to care for such families. Why, then, subject the unfor-

tunate ones to the humiliation of seeking relief from a Central Bureau or perhaps from a non-Catholic social agency?

Our lay organizations are giving a wonderful evidence of their good will and zeal in almost every department of Social Work and even educational work. All of them, however, find it most difficult to grapple with this ever-present need of the poverty-stricken family. The Central Bureau of Charities can not, and should not, be expected to do so. It has been organized and operates simply as a supplementary agency. By its contact with Public and Private Relief Agencies it is in a position when called upon to enable the pastor and the parish to do its own work more effectively.

It would extend this paper too much to dwell in detail upon some other points on which a better understanding between the Reverend Pastors and the Bureau of Charities would be most helpful. All of us know the patience, kindness and perseverance needed to get at the root of the difficulty presented over and over again in every department of organized Catholic Charity. The requirements of our State Board of Charity and the Department of Public Welfare in many States exact a rigorous accounting not only of the funds expended by the Bureau, but likewise of the manner in which the social or charitable work is done in our office by all connected with the Bureau. Bearing this in mind may help some of the clergy who are impatient with us at times not to expect that the Bureau will make placements of children or of the aged in institutions without having first obtained a case history, and without having made an effort at least for a different adjustment of the case if possible.

In the general sessions of all our Conferences, papers are read and discussed on the perplexing and troublesome question of illegitimacy. Naturally enough this phase of the Bureau's work presents problems which because of their nature the Reverend Clergy and the office staff of the Bureau find it embarrassing and most difficult to settle in a satisfactory manner. Perhaps as much trouble is caused in many of the cases of mental defectives, paroled prisoners and delinquent husbands and fathers. It often happens that when cases like these are referred to the Bureau of Charities the pastor is quite willing to wash his hands of it and leave the

whole problem to the Bureau. The proper solution of the case after a careful investigation has been made seems so different from what the pastor expected that he immediately condemns the solution without asking for any of the reasons which led to the diagnosis and proposed treatment.

One experienced Director of Charities states that pastors have come into the office furious over the treatment of some case in which they were interested, but that after going over the facts, and then making them review the record, the pastors would come to the conclusion that the treatment proposed by the Bureau was the only sensible one. More frequently it is to be feared the pastor will not come to the Bureau, but satisfied with his own judgment will merely condemn the whole process as so much "red tape." The saying is true, "Convince a man against his will and he is of the same opinion still" or, as Pope put it, "It is with our judgment as with our watches, no two go just alike yet each man believes his own."

We all have had cases of illegitimate children, for instance, referred to the Central Bureau with an urgent request that we make no study or investigation of the problem in hand. The idea of anything like a mental or physical diagnosis of the parents is considered preposterous, and we are told that the parties concerned are not interested in following up the gentleman responsible for the trouble. Of course, the persons making such requests are laboring under the delusion that such an investigation will get publicity with a consequent injury to the character of the unfortunate girl and her family. Every other consideration of the child itself and the home in which it may be placed is forgotten.

It is strongly recommended that this unsavory question of illegitimacy and the unmarried mother should be cared for by a special worker or workers in the family division of our Catholic Charities. The problem has been too long neglected not only by Catholics but by other agencies. More attention has been given to the problem involved during recent years, but there remains much to be done to deal with these problems in a satisfactory manner. To help pastors and Catholic Charity Workers to a better understanding of the subject we might very justly refer to



an article in the January number of the *Catholic Charities Review* on the "Ethical Aspects of Illegitimacy," by Doctor O'Grady, and a second article on the same subject by Mary French.

A timely suggestion is offered by our friend, Father Carr of Buffalo, who feels that the process of educating priests on to the methods of dealing with cases of this kind has been rather slow; and that it might be of some advantage if the *Ecclesiastical Review*, *The Homiletic Monthly*, or some other publication read largely by the Clergy, would carry an instructive article on this subject. "*Sed paula maiora canamus.*"

The Directors of Catholic Charities have no serious fault to find or complaint to make about the attitude of the pastors and the Reverend Clergy in general towards the Central Office of Catholic Charities. The success of the Bureau must in fact depend very largely upon the good will of the pastors and upon their sympathetic and patient cooperation with us to promote order and to secure the most satisfactory results in the direction of every department of Catholic Charitable and Social Welfare Work. Our Catholic Directors of Charity are themselves most conscious of many shortcomings and things to be desired in the improvement of the work committed to them by the Right Reverend Bishop of the Diocese.

It is unnecessary to state that no Bureau of Catholic Charities can reach out very far unless it is recognized as an office belonging to the Right Reverend Bishop of the Diocese, constituting a very important part of the Bishop's work. The recognition of this fact by the Right Reverend Hierarchy, by the Reverend Clergy, and laity of the country will, we trust, continue to improve and develop the Central Bureau of Catholic Charities in every diocese.

In conclusion, while there are quite a few things pastors may not expect from a Catholic Charities Bureau, we feel, with Father Kirk of Newark and with Father O'Connor of Boston, that all expect the Catholic Charities Bureau in a Diocese to be a clearing house in the field of social and charitable effort. The Director of the Bureau should be a great factor in coordinating all institutional activities. He should be like the watchman in the tower on the lookout for new problems that may arise in the Diocese and constantly evolving remedies and fresh activities to solve them.

However far we may fall short of this ideal, encouraged by the progress made here in the far West and in so many parts of the land, we shall return to our work determined to do our best for God and Country and especially for the poor.

**PART III**  
**PROCEEDINGS**  
**OF THE**  
**EIGHTH ANNUAL MEETING**  
**OF THE**  
**CONFERENCE OF RELIGIOUS**

**HELD AT**  
Knights of Columbus Auditorium, Los Angeles, California  
September 3-8, 1927

**FIRST MEETING**

**Saturday, September 3, 9.30 a. m.**

*Chairman, SISTER MIRIAM REGINA, Sisters of Charity,  
Brooklyn, N. Y.*

**INTRODUCTORY**

The meeting was opened by Rev. Dr. Wm. E. Corr, local Executive Secretary of the Charity Conference, with a prayer ending with the invocation, "Bless, O Lord, this meeting, and send thy Holy Spirit to guide and enlighten us," and a welcome as follows:

"Sisters, we are delighted to welcome you all here to the 13th Annual Conference of Catholic Charities of the United States, and we trust the program the conference is offering to you under the leadership of Dr. O'Grady will bring much help and inspira-

tion to you in your work; we trust, also, that the inspiration and the spirit of Los Angeles will be carried back with you to your homes and that your stay here will be one of joy, both spiritual and otherwise; that your recreation will be well taken care of, and that the way we do things here may be helpful to you. We all take great pleasure in welcoming you to the conference."

SISTER MIRIAM REGINA: "While waiting for His Lordship, I wish to repeat the very cordial welcome extended to you by Dr. Corr. The inspiration we received yesterday remains with us, and we hope to carry it to the end of our session. I feel quite sure that if obedience did not safeguard and prevent us from selecting our own work, each Sister would choose now to become a hospital sister.

"You remember His Lordship said a greater number of converts are made in hospitals than anywhere else. That did not console me because I have not been permitted to do hospital work. But after all it is God's grace that makes converts, and whether we are in school, hospital or rescue work, we may feel we are consecrated to God's service and thus accomplishing His Holy Will. In paying tribute to those of us from the East His Lordship said the wise men came from the East, but, of course, they had royalty in their veins, so we can claim no wisdom on their account. The poor little village girls of St. Vincent de Paul do not belong to royalty. But Dr. Lucey said the Kings prove their wisdom by coming to the West; and may I be pardoned for adding that they showed still greater wisdom by returning to the East after having found in the West the message of Light and Peace they had come to seek. The Scripture says, you know, that they went home another way. Let us do likewise. We have come a long way from dear old New York and have been met by a warmth of welcome. On all sides we have been inspired by the West.

"Father Moulinier yesterday made a very strong plea that we put into hospital work a proper appreciation and sense of art as a means of developing heart and soul in hospitals. That message could not be given in a more suitable environment, for on every side in this beautiful city of Los Angeles we see evidences of



appreciation of art and beauty. We are surely glad to be with you and to have the privilege and honor of extending in the name of Right Reverend Bishop Shahan, our honorary president, and likewise of Father O'Grady, director of the Conference, a glad and cordial welcome to this session. It would be like presenting a father to his family to introduce Bishop Cantwell to you, so suffice it to announce the honor that is ours in naming Rt. Reverend John J. Cantwell, Bishop of Los Angeles and San Diego, who will now address you."

### ADDRESS

RT. REV. JOHN J. CANTWELL, D. D., *Bishop of Los Angeles and San Diego*

Very dear Sisters: There is no body of people at a convention such as this that should occupy a more important position than you. You, the Sisters of the Church, at a charitable conference such as this, occupy the pride of place. For many years before charity was organized as it is today, it was looked after by our sisters, the Sisters of Charity, Sisters of Mercy, Sisters of St. Joseph and of St. Francis, and of many other communities. They have labored ever as a unit for the poor, for dependent children, for the sick, and even for the wounded and dying on the battle fields. And when you come to Los Angeles you come to the city where the first great organization for welfare work was founded by the Franciscan fathers in the years that are gone. It is right that you, very dear Sisters, should be in a place such as this, because, as the years go by, it is necessary that great organizations should be perfected, and while preserving their own autonomy, that the various sisterhoods should cooperate for greater efficiency and more intelligent work in their own particular fields. It is right, then, that the sisters come to a conference such as this and that they take a leading part in it. While we are talking about the organization of charity, it is nothing new in the Church. In very early days they had organizations that corresponded with ours. St. John Chrysostom in Antioch had a very superior welfare or charitable bureau. From the beginning

the Church looked after the poor. They regarded their own revenues as the patrimony of the poor, whether great or small. There was such a great love for the poor that the Saints had to resist sometimes great offers to the Church by people who had obligations to wife and children. But when the families were looked after the moneys, through alms and wills, were left to the Church for the poor. The Churches were built for the poor. It was the rule to decorate the Churches decently, but to allow no accumulation of wealth in the Churches. At first the deacons, and later deaconesses too, appointed by the bishops, looked after the priests and distributed alms to the poor. In the course of time the monasteries were built and did this work for centuries. Then came the breaking of the Reformation. In England the monasteries were completely destroyed and from that time the history of England is a tragic story of degradation and poverty. But in recent times there has been a great increase in communities engaged in charity work, particularly in the United States, and they are finding cooperation among themselves a means of greater efficiency and of conserving efforts. One great purpose of this conference is to help you exchange ideals of Catholic work, so that the work you are doing for Almighty God may be done in the most intelligent manner, worthy of educated ladies. It only remains for me to tell you that every thing we have during these days is at your disposal, and give you a hearty welcome here. If there is anything you wish to have or to see while you are here, ask for it, and it will be shown to you. In return for such hospitality as may be extended to you, we look to you for the sum of the wisdom and the experience which you have brought to us. With these words I cease and shall not interrupt the course of procedure. If you find me departing it is only to attend another meeting. The Archbishop of San Francisco and others have come, and it is only good manners to go and greet them.

## HABIT FORMATION THROUGH DISCOVERING THE CHILD AT AN EARLY AGE

DR. HENRY C. SCHUMACHER, *Director, Child Guidance Clinic,  
Cleveland, Ohio*

It is not so long since the case worker looked upon herself as the case worker of the parents only. She felt it would be unfair to the parents to interview the child in the family—that it would be a violation of confidence. As a result of this faulty reasoning the child was, in most instances, hardly if at all taken into consideration in formulating plans for his well being or that of the family. That this is not mere conjecture on my part is proven through the reading of case histories written by trained, experienced case workers and not only those limited to the family case work field.

All too frequently the only reference to Mary or John is a sentence or two noting that the child was observed playing in the yard or elsewhere and that he appeared to be a well behaved youngster, or in the case of Mary, that her dress was neat and clean and her hair properly curled. But nowhere in the voluminous notes is there to be found recorded an interview with the child or a discussion of the child with the parents except in the initial interview when the age and sex were obtained presumably in order to fill out the face sheet of the record.

I say nowhere in the record is there more than this casual description of the child until one day when Worker learns of defects in the child's personality and behavior which may have brought the child to court or to the maternity hospital. Even then little is done for such a child's future well being. The law takes its course or the girl leaves the institution and soon all trace of the child, as far as revealed by the case record, is lost.

Within the last few years, however, our attention has been more and more focused on the early years of the child. We have come to learn that it is in these early impressionable years that the child's character is formed. The extreme behaviorist tells us that the child is a *tabula rasa* upon which the parents or their

surrogates write, thus creating him, in his personality and character, after their own image and likeness. Then there are those of the "new psychology" who argue that he, in his unconsciousness, recapitulates the mental history of the race. Somewhere between these two extremes the truth does lie. Not heredity alone nor environment alone determine the child's character. Rather, it is the environment acting upon the hereditary potentialities that determines the personality and character of the child.

Our heredity we can not change but not so with our environment. Both its static and dynamic elements can be modified. In its dynamic aspects it is being constantly modified by the activity of every living organism in contact with the individual. Yet how frequently parents, teachers and even social workers in their failure to understand the child fall back upon heredity in order to explain the child's misconduct. Many parents, and others too, have the mistaken notion that being merely the biological parents of the child gives them the necessary knowledge of how to rear a child. Relatives very often tell the mother she is foolish for taking her child to the clinic for study and suggestions regarding his training. They say to her, "Aren't you his mother? Why then ask others for advice"? Rarely however, do they abide by their own doctrine. Instead their free advice of old wives' tales is almost without end.

Parents who do not wish to face the fact that it is their method of child training which has brought about the child's warped character, or who admitting it, find that the suggestions given would interfere with their social life fall back upon heredity and not training and guidance as the cause of their child's behavior. Just recently the clinic received a letter from the mother of one of its patients in which she thanked the clinic for all its efforts on behalf of the child but assured the clinic that she had read all the books published on child training but knew that, although the Clinic's recommendations agreed with these books, nevertheless the clinic was wrong for, she argued, her boy did not fit the textbook description upon which she assumed the clinic based its recommendations. Instead, she was convinced her boy resembled his paternal Uncle Harry and that her boy's misconduct



was "something that ran in her husband's family." Poor woman! She should have been more careful in choosing the father of her child.

How often haven't all of you heard some teacher say, "Oh well, what else could you expect. Just see what sort of a family he comes from." And as a consequence, such a teacher makes little effort to understand the child and to help him form good habits and overcome bad ones. Good habit formation commences in the cradle. The child who is picked up and played with or nursed every time he cries, thus satisfying his every wish, will soon come to demand this attention. Temper tantrums and selfishness are built upon such a foundation. The time will come in the life of the child when he can not have everything he desires. It is important, therefore, that the child learn to face reality when still an infant if his existence is to be a happy one.

Babying a child very often gives rise to jealousy of the next born. Such jealousy may be expressed in various ways. The child may actually physically injure the baby or in all ways possible attempt to displace the baby in the parent's affection by demanding all of their attention. This may be done in so clever a manner that the parents themselves are fooled as to the real motive of the child's conduct. A little three-year-old resented the birth of a sister. Although never fighting with this child—in fact, treating her very affectionately—she nevertheless showed her feelings in that she came to demand more and more attention from the parents. Forced to give up the crib in her parents' room she, however, found a way to come into this room. She became, her parents thought, a sleep walker. At some time during the night she would get up and come into their room and get into bed with them where she nestled up close to her father, soon sound asleep. On one occasion the bedroom of the parents was given over quite unknown to her to guests. That night she came into the room and into bed where she was permitted to spend the rest of the night. She was somewhat startled to learn the next morning that she had slept with strangers. She did not repeat the performance the next night, and the morning following volunteered the information to the parents that she hadn't bothered the guests. Here was a habit, growing stronger and

stronger, that brooded no good for this child, yet one the basis of which the parents were quite ignorant, and worse still, one they were making no effort to correct. On a basis such as this jealousy and selfishness become character traits. Father fixation with its attendant evils is a likely outcome.

The over-protected child\* I have already referred to, pointing out that temper tantrums may be so conditioned. But loss of initiative and self-reliance are even graver results. Suppression of the child, too, may result in as bad habit formation as over-protection. Such suppression need not be the wilful attempt of an adult to cow the child, but the failure to recognize that the discipline and training is such as to cause the child to suppress his own individuality. No two children respond exactly alike to discipline. What may bring out the good points in one child's personality may, because of other environmental influences, do the opposite to another. Children in the same family may respond in different ways to what seems to be the same discipline and training. Failure to achieve good habit formation results from a failure to recognize the child in the growth of his personality and character formation. Suppression means a failure in self-expression. Self-expression must not be confused with libertinism. Unfortunately the terms have been so confused by many writers. As they use the terms it implies a growing up without training and guidance of any kind. Now human nature is not so constituted that it will at all times choose the good. Failure to achieve good habit formation does not come about because of training and guidance but because of faulty training and guidance, the result either of wrong methods in themselves or because of a failure to understand the personality to be instructed and guided.

The question we must constantly ask ourself is, "Who is this individual whom I am to train and instruct?" His personality, I have said, is being formed during his early years. This is, however, a gradual formation and one that demands close study in order to appreciate its varying shades. I could spend much time

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\* See also my article, "The Unprotected Child," in the July, 1927, issue of *Hospital Social Service*, XVI.



#### 4. Is He Accepted by the Other Children?

[illegible]

### 5. How Does He Get Along With Other Children?

[illegible]

### 6. What Does He Do When He Gets Into Trouble With Other Children?

a.	Hold his own									
b.	Cries									
c.	Cries and runs away									
d.	Runs away									
e.	Seemingly indifferent									
f.	Resentful and revengeful									
g.	Bullies and teases									
h.	Becomes cruel and abusive.									

### 7. What Is His Reaction to Group Play?

[illegible]

8. Does He Play Most With

[illegible]

### 9. What Is His Reaction to Work

[illegible]





[illegible][illegible][illegible][illegible][illegible][illegible]

The purpose of this record is to secure information about a child's behavior that will be valuable in planning for his future. The record does not cover *everything* about the child's behavior but only the very minimum that is necessary.

1. First read over this blank. You will notice that there are twenty-one questions asked. Each question has several possible answers.

2. When you rate a child make a check (x) after *the one* answer to

each question which best fits your knowledge of how he behaved during the last week or month.

3. Be sure that you have answered each of the twenty-one questions. Do not answer any question with more than one check. Thus, you should have just twenty-one checks for any one rating.

4. Do not consult *anyone* in making this report. Remember that a child behaves differently under different circumstances so that no two workers are expected to rate exactly the same for any child.

5. Do not spend more than two minutes in rating any child at any one time.

6. Report at least once a month on each child.

7. If you wish you may add to this record by making additional notes on the blank page. For example, you may wish to state just what happened when an outstanding behavior difficulty occurred.

Record form devised by E. W. Wickman. Revised 4-27.

These blanks are now in use in most of the Cleveland institutions. Requests are being constantly received from institutions in other cities. Such a behavior chart does not, of course, give one *all* the information one should like to have about the child's method of reacting. The primary purpose of the record is the individualizing of the child—the discovery of the child. The record, however, serves another purpose. From such charts a superintendent, after but a short study, can obtain valuable information about the ability to train and guide their charges of the individuals in direct charge of the children. It is to be noted that every individual who comes in intimate contact with the child—teacher, playground supervisor, nurse, etc.—keeps one of these charts. Under no conditions does such a person make a *verbal* report to supervisor or superintendent who then checks the chart, for this very obviously vitiates the purpose of the chart. The record finally permits one to give out accurate, dependable information about the child—information that may serve as a guide to Social Worker in the placing of the child in a home adapted to his needs, where the training commenced in the institution can be carried on without loss of valuable time.

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\*\* The Behavior Record blanks can be procured through the Childrens Bureau, Cleveland.

## RECENT PROGRESS IN CATHOLIC CHILD-CARE

SISTER MIRIAM REGINA, *Sisters of Charity, Brooklyn, N. Y.*

During the last decade we have witnessed in this country a great change in political, educational and social standards resulting from the adjustment to post-war conditions. A marked reaction followed the signing of the Armistice in November, 1918, and the effects are still being felt in many ways. The toll of human life with its consequent sorrow seemed to make us realize more fully the worth of each individual, and led to a detailed study of ways and means of prolonging and improving the life of each priceless temple of the Holy Ghost.

Although not directly responsible for the changes made by the organization of the Catholic Charities during the past ten years, nevertheless, these conditions synchronize with noticeable progress in our institutional methods. In many of our large cities the various individual charitable activities have been combined into one central organization under the immediate jurisdiction of the bishop of the respective diocese. This combination has naturally resulted in a concentration of forces, an increase of funds and the extension of the field of charity work. It has made possible the employment of trained men and women, experienced agents in their special branches, whose time is devoted unstintedly to the work assigned. Progress in Child Care is then the result of this improvement in Catholic Charities.

In treating of this progress we might consider it from two points of view—the child in the parochial school and the child in the Child Caring Home. As the latter is the one more especially under our supervision, we shall devote the major part of our attention to the consideration of her interests.

The parochial school has felt the effects of this progress, first, in the matter of caring for the health of the child. Although this care has been exercised for many years in some sections of the country, the distribution of milk and the visits of nurse and doctor have become more general in recent times. The former plan aims to reach the undernourished child and remedy her de-



fects. The nurse in her visits examines each child carefully, records her findings, and places them on file for the inspection of the physician who checks up the report and prescribes the necessary remedies. By this method of physical examination the child is protected against the negligence of too busy or indifferent parents.

The intellectual advancement of the parochial school pupil has been benefitted by the formation of special classes for the backward child, and if space and staff permit for the exceptional child. Subjects suited to each one's ability are taught and they are made to feel that special interest is taken in their individual needs. Moreover, the normal child is thus relieved of the hardship of waiting for her less gifted classmate, and thus advances more rapidly.

The junior high school movement is another effort to protect the school children. By retaining them in a social environment suited to their age and maturity without depriving them of instruction in subjects of high school grade, they are gradually prepared for the senior high school. Then the transference from the protected atmosphere of the elementary school to the more liberal life of the higher classes is not so abrupt. In these evil days when student life outside the Catholic school is open to censure, we can not be too careful of our young charges, and if we err, let it be on the side of extreme caution.

These aspects of progress in Child Care might be endlessly multiplied and discussed, but since the child immediately under our supervision passes her youth in the Child Caring Home, it is her case which we shall treat more in detail. Under this heading we shall discuss three topics:

I. Admission.

II. Actual time spent in Home.

(a) Physical progress.

(b) Educational progress.

(c) Social progress.

III. After care of child.

## I. ADMISSION

Since, not only from an economic, but also from a spiritual point of view, we recognize the family as the unit of society, admission to the Child Caring Home is sought only as a last resource. When application is made for the admission of a child, an investigation immediately follows to determine if there is not some way of keeping the child in her own home. If the investigation proves to the committee that family difficulties can not be righted, the child is formally admitted. The data gathered concerning the child's needs proves helpful in determining her later treatment.

At this point let us call attention to the necessity of accurate records, another boon of the organized charity movement. The facts secured from the above-mentioned investigation are placed on file in the office. Information obtained from time to time must be added to this original record. Thus we have on hand a complete history of the child from the time of application for admission until her subsequent discharge. It is available at all times and obviates much useless injury.

A physical examination is made immediately upon the admission of the child in order to determine her health condition. It reveals any possible physical defects and notes ways and means of remedying them. Some of this health construction work may be done at once during the reception quarantine which ranges from two to three weeks. Again, the treatments administered must be recorded and placed on file with the admission card forming another chapter in the child's history.

The physical examination at admission is but the forerunner of a systematic care of the health of the child during her residence in the Child Caring Home. Vigilance in the care of teeth is obtained by the dental clinic in the Home. However, when the need arises the children are sent for special attention to some approved dentist whose preventive work will protect them against the horror of ever becoming one of the fated "four out of five."

In every Child Caring Home a daily visit must be made by a physician who, if not a resident, is chosen by the supervisory board of the Home. In addition to his visits, the Board of Health pro-

vides a physician who examines each child three or four times a year. Both doctors carefully check up the treatments and remedies of the defects previously noted. The services of a specialist for ears, eyes and throats are secured as the occasion demands, and no expense is spared to give the child every necessary opportunity for physical improvement. Isolation is enforced for contagious diseases, and temporary isolation for suspicious cases pending diagnosis.

The transmission of contagion or infection is forestalled by the individual toilet articles provided for each child, and sufficient space is assigned to prevent contact in any way. Indirectly habits of personal neatness are inculcated and the child takes pride in keeping her corner of the lavatory in perfect order.

Perhaps to many the improvement in diet has been one of the most important features of this progress in Child Care. In these days of calories and vitamins, the balanced diet is the all-consuming question. We are not behind the times in this respect, for skilled dietitians arrange the menu in accordance with the minimum standards. By this supervision the children are safeguarded against undernourishment, while at the same time they are prevented from introducing into the system an over-abundance of any one food substance. Indirectly the older girls learn the correct combination of foods and later will be able to choose wisely for themselves and others.

From the above enumeration of the health program it is evident that no trouble is spared in promoting and preserving the physical well-being of our children. Now that we have given sufficient guarantee for the "sound body" let us consider the ways and means of developing a "sound mind."

Since most of our Child Caring Homes receive State or city aid, it is only reasonable that our curriculum should comply with their education standards. Thus, the subject matter taught and the time required for school work are the same as those in any public school of the State, and it is only justifiable pride which prompts us to acknowledge that the results obtained by our children are equal to and often superior to those of the public school pupils.

To the Catholic school there is always the higher duty of religious obedience to the diocesan supervisor. The syllabus arranged by him and his assistants is planned to meet not only the secular branches, but gives special attention to the religious training of the Catholic children. From the first to the eighth grade a carefully arranged course in Catechism, Bible History and Church History is warranted to give the child a firm grasp upon the fundamentals of faith. This course, followed in all Catholic academic, parochial and institutional schools in the diocese, gives by its very uniformity far-reaching results.

The prescribed course of study is vivified by the personnel of the teaching staff. Religious, consecrated to their work by vow, are not guided by any worldly or mercenary motives. The life of the children is their life; the children's interests their interests, and many grown old in the work know no life outside the confines of the Child Caring Home. Consumed with more than ordinary zeal, they strive to give these children, handicapped in many ways, extra attention and care with the hope of compensating in some way for their losses. No one but the Master knows the numberless kind deeds secretly performed in behalf of His little ones. The formal work of the classroom is supplemented by prayer for those entrusted to their care. Thus are the instructions of Christ, "Work and Pray," followed by these His teachers.

Nor have we been satisfied with following the bare essentials prescribed by the syllabus. Special teachers are engaged for instruction in music, drawing, sewing and athletics, so that nothing is left undone to perfect the elementary education of our children. In fact, it may sometimes happen that in our effort to make them feel that they are not neglected, we have given them more time and attention in these branches than is received in some of the parish schools.

Nor do the advantages of education cease with the grades. A two years' commercial course is offered to those who are capable and are not ready to leave. Also the excellent plan of diocesan high schools developed throughout the country makes it possible for those qualified to attend without great inconvenience. Here our girls meet young people of their own age who are enjoying



the advantages of home and family life which have been denied others through no fault of their own. Therefore, aside from the knowledge which they seek with avidity and obtain in plenty, they are subjected to a character test which is of untold advantage. Consciously or unconsciously, they are making comparisons and drawing conclusions which make them view their own position in a new light. After all, the future is in their own hands, and since "American means Opportunity" there is no handicap of heredity or environment which strength of will can not surmount. The very confidence and trust placed in them to go and return each day upon their own responsibility, emphasizes and aids this character formation.

What conclusions can an older girl enjoying these advantages reach? That the Church is, indeed, a kind mother who lavishes upon her children the very best in spiritual and temporal favors. The generosity of her faithful makes possible this education and generosity provides not only clothes but all the accessories needed in her school life. The child's sense of appreciation should lead her to realize the power of the Church made possible by organization and prompt her to pledge unswerving loyalty to the Church's laws and institutions. Future workers in the Vineyard will reap the harvest of these good resolutions.

Other advantages resulting from the high school system will be discussed under social progress.

### SOCIAL PROGRESS

One of the first changes in the social program of our Child Caring Homes has been the establishment of the group system. By this we mean the arrangement of the children according to age and class in small family groups at table and in the social rooms. The purpose of this plan is to help eliminate the feeling of submergence consequent in an assembly of 100 or more. It naturally develops a consciousness of greater individuality and indirectly cultivates the amenities of family life which are too often sacrificed when numbers multiply. Its ideal is to make the individual child more prominent and accessible.

Within the Child Caring Home social events are planned and executed according to the needs and opportunities at hand. For instance, in our Home we hold on the first Monday of each month a general birthday party which does honor to all those who have passed another milestone in the preceding month. A large cake graces the guests' table and bears the traditional "Happy Birthday" engraved by the skilful hand of the baker. One candle burns in honor of each child as the sum total of their ages might prove a difficult problem. The girls in the Novelty Department take charge of the favors, and although the favors are always dainty and appropriate, we must admit that the weakness of human nature renders their attractiveness directly proportional to personal interest in those children to whom the honor is extended.

Interest in athletics, especially basket ball, makes possible the acceptance of challenges for interschool contests. An opportunity is thus afforded the children of testing not only their athletic prowess, but their good sportsmanship which accepts victory or defeat with equal self-control. The social hour which usually follows these games enables the children to mingle with strangers and overcome their self-consciousness.

The formation of scout troops under the auspices of the Catholic Girl Scouts is another source of social intercourse. Our troops receive invitations to attend the meetings of other schools or parishes, which exchange of ideas, ways and means of scout activities broadens the scope of their work. We also use the scout organization for chaperoning the children to the park or theater. One leader is placed in charge of four or five smaller children, and be it said to their credit, we have never regretted the confidence thus placed in them. Incidentally this trust develops leadership, another step in the process of character formation so essential to their future life.

We have mentioned only the park and theater as possible opportunities for social outlets. The city or district in which the Home is located will have its special advantages such as museums, exhibitions and lectures, all of which the alert religious will investigate and utilize whenever possible. Although not a distinct

social opportunity, the essay contests offered from time to time by educational or civic institutions enable our children to compete with others and assure themselves by the conquest of the prize that they are able equipped.

To the older girls attending high school are extended invitations to visit the homes of their friends. These invitations are graciously accepted as they open up to these girls, soon to leave the Child Caring Home, the vista of family life and awaken ideals as to the future readjustment. Such intercourse proves the democracy of the Catholic school which rates the individual according to true worth. These young girls who still enjoy the benefits of home and parents do not disdain to visit the Child Caring Home, partake of the frugal meal, and enter wholeheartedly into its simple pleasures. God will surely reward such kind interest.

Much as we commend and embrace these opportunities for social background, the fact remains that nothing can take the place of parents and home. The best substitute for the ideal is the consecrated protection under which the children live and the environment of holiness which surrounds them. In the Chapel near-by dwells the "Father of the fatherless," the "Good Shepherd who goes in search of His lost sheep." At all times the lonely little heart, who exteriorly appears so brave, may steal in to the foot of His altar, pour out her sorrows and listen to His kind and consoling words. Mass and daily Communion may be her portion, and the strength and courage thus obtained will sustain her until a brighter day dawns. The formation and regular meetings of the sodalities give her a spiritual background which will prove a safeguard in after years. The sodalities of the Holy Angels, Children of Mary, and League of the Sacred Heart are conducted according to the rules prescribed and no detail of monthly meetings or yearly receptions is omitted. The chanting of Mass and Benediction in accordance with the regulations of His Holiness, Pope Pius X, gives the children the proper appreciation of liturgical prayers and ceremonies. That this religious training is effective is proved by the religious vocations which result. Realizing the needs of the Church and, perhaps, in grati-

tude for benefits received, some consecrate to the service of our Lord the life and talents which His servants have protected and fostered.

We shall now consider the young girl, who fortified with this background of religious and secular knowledge, is sent forth to make her own way in the world. The age limit in the Child Caring Home is 16 years, but the law of charity knows no bounds when cases requiring special attention arise.

Before the formal discharge, the State and city authorities investigate home conditions if the child is to be returned to her parents or relatives. In case she is to be self-supporting, a suitable boarding house is found. Situations which might satisfy the above agencies are not always agreeable to the Catholic institution. Therefore, an additional investigation is made by an agent from the Catholic Charities, and if his finding is satisfactory the discharge is granted.

The child thus released does not sever her connections with the Child Caring Home entirely. Follow-up visits are made by social workers at regular intervals. A careful record is kept and this data proves a protection for the child, an encouragement for the home, and a point of contact with the social agency. In fine, it makes the child realize that she is not alone in her new surroundings and that any possibility of going far afield is obviated by those interested in her career. These social workers indirectly interest themselves in these discharged cases, and by devising ways and means of giving them recreational opportunities broaden the scope of their Catholic companionship. Gradually they are able to adjust themselves to their new life of independence. This follow-up work is a most important part of the progress in Child Care.

We have now considered the essential features of progress in Child Care during the past decade. No one can gainsay the actual facts, but many may question the advisability of such changes and suggest a distinction between theory and practice. A group of 24 is no nearer the ideal of family life than is 100, so that sometimes in our satisfaction over division into smaller units we may have lost sight of the individual. Christ the Good



Shepherd said, "I know Mine and mine know Me." The all-important factor is to know and deal with each child according to her needs and ability. The overwhelming pressure following upon the introduction of these new methods should not mean the sacrifice of personal interest. Standardization and organization indicated by our flawless system of card indexes may argue much for our efficiency, but do we know Mary Smith and Helen Jones apart from their file card? Let us recognize all the advantages of this progress in Child Care, and put into operation the best plans offered; but in our zeal for advancement let us never forget that the heart of each little child is craving for that natural, human affection which adverse circumstances have snatched from her grasp. "God is love" and every action of our service should be permeated with His love which knows no bounds. Let us say:

"Child, do you love the flower  
A shine with color and dew  
Lighting its transient hour?  
So I love you."

## DISCUSSION

SISTER ROSE, OF LIMA, *Convent Station, N. J.*: Sister Miriam, as I listened to your extremely interesting paper, I wondered if you were describing your own institution, or merely ideal conditions, or typical conditions in New York.

SISTER MIRIAM REGINA: I think it is typical, although perhaps I was a little too personal in my treatment of the subject. In 1923 a committee appointed by the Special Conference of Religious, National Catholic Charities, drew up a program for child-caring homes. If there are any of you who have not read the book it would be quite worth while in having copies distributed for your perusal. The group system is used throughout the diocese of New York. Many of our homes are of the congregate type, and not equal to the cottage system, so we have had to adjust the group idea to what we had. In many places we cut up dormitories and made small living rooms. In the dining rooms we have oblong tables for six. The girl at the head of the table is responsible for her group and we give little awards for good behaviour. For instance, a flag is placed on the table where the linen is kept in the best condition. This plan teaches the children good manners and helps with the discipline.

It is true that much that I described in my paper represents the ideal condition, although in our community we are working a little more toward it all the time. Still we are a little "old timey." We have some group

rooms of which we are very proud; they would suit Father Moulinier, for they are very artistic and have splendid libraries, but there are not nearly enough.

DR. O'GRADY: Do not get the idea that what Sister described is altogether an ideal or isolated condition. It is true in different degrees of every institution in Cincinnati, Chicago, New York, Buffalo, Philadelphia, and many other eastern cities. You ask how about the State Nurses' Training School? Sister has simply emphasized what is necessary. She has talked about the necessity of investigation and record. The sisters of Cleveland have devised a good plan for recording a child's progress in the institution. It is one of the most important and recent developments in Catholic Child Care. Some of our institutions are doing useful work in keeping in touch with the home of the child and influencing the parents. In the matter of health work the New York situation is rather peculiar. Sister referred to the work done in New York City by the Department of Public Health. It takes care of all children, whether in parochial or public schools or in child-caring homes, and relieves us of a large responsibility. In Cincinnati they employ a full time physician to take care of the health work. Some have the old notion that this work can be done by voluntary physicians. No institution has been able to secure good health progress by voluntary work. In cities where the public health department does not take care of it, the best institutions are compelled to employ full-time physicians.

SISTER MIRIAM REGINA: We do not always find the work of the Health Department, even in New York, satisfactory in every detail. In the institution in which I am engaged the health program arranged by the Board is not entirely satisfactory to us, and we have a paid physician who calls at the home daily. He is not a resident, but comes once every day and oftener when necessary. We have a sister who is a registered nurse in charge of the children's infirmary and Sister has an assistant who is a registered nurse. Our dental room is splendidly equipped. It was a donation to the home. We have a paid dentist. We have no voluntary service at St. Joseph's. We prefer to pay, for we can control services better that way, as Dr. O'Grady said. There are certain conditions that can not be controlled unless you have people whose services you have a right to exact.

Now I think the sisters would enjoy hearing from Father Moulinier.

REV. DR. MOULINIER: I feel very much like the shoemaker who was told to stick to his last. I know very little technically and specifically about child care. I appreciated and admired very much the paper read by Sister. It opened up a great deal to my mind. I particularly was interested in the development of careful record keeping. I suppose you all know that I have had a great deal to do in the past ten or twelve years in hospital standardization, and a large part of that is done by careful record keeping . . . It is impossible to do careful scientific work without records. If you are keeping records accurately and skillfully they certainly are valu-

able, but they must be kept right. I daresay that only 10 percent of the doctors' records that I have seen in my long practice were worth the paper they were written on, because they did not put into their records the significant useful facts, did not give data that explained the past history or go into the future far enough. A record should be a human, intimate thing; it is not a matter merely of filling out cards. It must be kept by one who knows how, who understands and appreciates the significance and importance and technique of his undertaking. It is so with all child caring work. You must be sure that you have the right doctors, ones who sympathize with and appreciate your great work of building up young lives and giving them strong bodies and clean souls. Are you sure of your doctors? Are you sure of your nurses? Are you sure of your social workers? In standardizing our hospitals we have been searching for better trained people, people with disciplined minds and consciences. I am sure in this child caring work you realize the need of the same thing; and let me sound a note of warning against drifting into a mere routine in your work. The Catholic Church is the defender of the individual throughout the ages and it is the greatest organization in the world. It is a part of our faith to remember that it is the child that counts, the individual. This principle must always be recognized in social work, and if it is, the difficulties will be corrected in time.

SISTER MIRIAM REGINA: I am sorry there are no local doctors present to speak on this subject. Perhaps Father Lucey will tell us something of his experience.

DR. LUCEY: Before treating of Sister Miriam's paper, I would like to second Father Moulinier's suggestion about knowing who your doctors are. A man who practices general medicine should not attempt orthopedic or dental work and a doctor who has specialized in ear, nose and throat should not be permitted to do your general medical work. You may think this farfetched but it is not.

Father Moulinier says the Church is the great defender of the individual and may I add it is also the defender of family life. Very careful investigations must be made before children are separated from their family. The question of removing a child from its home is a very serious one. I do feel that in the past some of us have not been loyal to the highest ideals of our Church, for it has always stood for the integrity and unity of the family, and we have sometimes broken up families when it was not necessary to do so.

I should like you sisters to discuss who should make the investigation and decide whether a family should be broken up. Should the sisters do it themselves, should they try to learn for themselves the child's family history and background, or should a social worker be employed by the sisters or finally, should this be done by workers from a central Catholic agency that has no direct connection with the local institution? I suppose you know I would favor a central bureau.

There are two ways of looking at family life. One philosopher thinks of the family as an integral unit because God put it together; it must hang together if at all possible and should never be broken up unless positively necessary. The second philosopher pictures children as the units, and says that little souls must be safeguarded above all, and let the parents go. An institution might develop according to the second type and say "Our job is to save children, physically and spiritually," and its workers might attempt to save a great number of children regardless of the parents. A second institution may treat parenthood as a divine responsibility which it has no right to interfere with other than to help. Sister Miriam Regina said that if we have to take a child out of a home there must be a careful follow-up. This brings up the question, after we have built up the child individually, how should he be returned to his home?

We are emphasizing these material problems because the spiritual ones have already been solved. The spiritual care which the sisters give the children under their supervision is always magnificent.

In our parochial schools here in Los Angeles we have not been able to employ our own doctors, for we are not so wealthy as in Sister Miriam's community. But six days ago our City Council passed a resolution that ten public health nurses should be employed to take care of the children in our schools. When we get more wealthy we will employ our own doctors, but we think that for the present this plan will do very well.

Another problem that needs consideration is that of the supernormal child. It is well to be normal, but it is terrible to be above normal. I believe our leaders of tomorrow will be taken from the super-normal children of today. Recently, Dr. Terman said he had studied 1,000 superior children, and knew them inside out; he had had experience with normal and supernormal adults and was able to make this statement: that the supernormal children about the age of nine years had an average mental content four times as great as that of the normal adult. This means in general information in the things they had picked up. Of course, any boy of nine can tell you more than you know about radios and aeroplanes. But we should utilize more than we do the child's natural interest in such things. We Catholics have a tendency to rely entirely upon the seven sacraments of the Church in trying to save our children. Of course we are right in emphasizing the sacraments first of all, but God doesn't mind if we use secondary instruments also, and do all we can to build on the natural virtues. Everybody is able to feel, without the help of religion, that he should not steal or lie. There is nothing reprehensible about natural virtue; God is its author. It is the work of the sisters to develop the natural virtues and superimpose upon that structure the supernatural virtues. To this end the sodalities, the Boy Scouts, the Campfire Girls and similar organizations should be brought into being. Our non-Catholic friends have taught us something of the value of the natural virtues, and their success in these organizations needs no comment. Please do not think that I am making any comparison between the natural and the supernatural.



In the matter of dismissal from the child-caring home—it is a very serious question to keep a child five or six years in an institution and accustom him to the kindest guardianship, then to let him go out and face the world without any preparation for its hardships and rebuffs. Sister Cecilia tries to insinuate her children into life, not to throw them into it, by sending them first to the Catholic High School. I think this plan is commendable.

## THE PLANNING OF A NEW INSTITUTION FOR CHILDREN

REV. FRANCIS P. McELROY, *Director of St. Vincent's Orphanage, Marin County, Calif.*

I came into Los Angeles last night at 11 o'clock. This morning at 9.30 I met Father Corr at the hotel, and he said, "I see you are going to speak to the Sisters this morning." I said, "I think it is either Tuesday or Wednesday," but he showed me the program with my name down for this morning. So I hope you will bear with me a few minutes. You know I am timid about speaking before sisters, especially some of the older ones who may have known me when I had curls—they are so very critical.

Some of you will be going home through Marin County, and I should be delighted for you to go that way, and to stop off and visit our St. Vincent's Orphanage. Five years ago we began to rebuild the institution, which was then 60 years old. When I first went there I had the "willies" every night about it burning down. The first thing to do was to get fire-proof buildings. To my mind every building where children are sleeping should be fireproof, and it is a waste of money to put an addition in wood on an old building. It is better to build small at first, if necessary, and have up-to-date buildings that are approved by the State. This State demands, also, that new buildings be of the cottage type, or their equivalent. It was absolutely impossible for us to carry that out completely, having 400 and 500 children to care for. The Jewish Orphanage in San Francisco is providing cottages that cost \$50,000, and the maintenance cost is increased five times. Our lack of funds made it necessary to compromise between the extremes. We could not provide separate dining

rooms and kitchens for each 20 children, but what we could do was to build separate living quarters for small groups at St. Vincent's. In the beginning there was some raising of eyebrows at this plan. We were told it was foolish to spend money for fireplaces and other home comforts for our boys. Our critics forgot that a boy can be trained to take pride in his environment. If you tell a boy you are taking him to the Biltmore to lunch he will doll up and try to appear according to Biltmore standards. And our boys have raised themselves to the standards of our new buildings and their new mode of living. For economy we have three separate homes under each roof. The houses are all fire-proof, even the floors, with their 4-inch concrete slabs. Every home consists of a big living room, 20 by 50, with an immense fireplace, and good wash rooms, each boy with his own locker, and an upstairs dormitory, with glass windows on two sides, so they practically sleep in the open ten months in the year. The Sister's room is upstairs, too; each home has its own house-mother. In starting the group system it was thought the sisters would have difficulty in adjusting themselves, but we were fortunate in securing the good Mission Sisters of San Jose, who co-operated and were glad that St. Vincent's had the opportunity to adopt the new system, and there was no trouble at all. Each housemother can do what she likes with her crowd of 30 children, she is the boss, no other sister can say anything.

But don't think for a minute that we think we have the ideal system. The sisters know that nothing can take the place of a real home, but they have the highest possible goal for a child-caring institution at present, and that is the goal of giving our under-privileged children advantages on a level with the best boarding schools in our country. We have come forward a long way in the last five years, and are still going ahead. I believe we are finding a solution of many old difficulties in starting our group system, and in giving each group of 30 children the same physical, mental and spiritual care that they would receive in the best boarding school, and if we can we will give them more, to make up for what they have missed in life.

If you have a building problem, let me advise you to save your money that you would put on repairs for old buildings. Start

with your first unit of fireproof houses and make them substantial an up-to-date. When money is put in old buildings no one is satisfied and it is practically thrown away.

As to other points, we have four boys at a table, and white tablecloths, for 400 boys. You can imagine the linen it takes, and the extra work, but it is the best investment I have ever made. The results show it. About going out from the institution, we have three different ways to help the boys out. We have a big ranch with 1,800 acres where our boys are learning to be good farmers and chicken ranchers. Some of the boys can go from there and get \$6 a day running tractors. Then we give them training as automobile mechanics and in office work. They get two years in the commercial course. Some of them go to Sacred Heart College in San Francisco. It has been asked if they have to pay there. We do pay for them, always, and feel much nicer about it.

Now, we should really be delighted if the sisters going home by way of San Francisco would get together and come over to see the standards we have as necessary for the present and the goal we have set for the future.

## SECOND MEETING

Saturday, September 3, 2.30 p. m.

*Chairman, SISTER MIRIAM REGINA, Brooklyn, N. Y.*

## PROBLEMS OF VOCATIONAL ADJUSTMENT

SISTER MIRIAM THERESA, PH. D., *Sister of the Holy Names of Jesus and Mary, Portland, Oreg.*

When I was requested about six weeks ago to address you, the topic proposed to me suggested the history and recent developments of the vocational guidance movement and, therefore, I prepared a paper from that point of view. When I received the printed program of the Sisters' Conference, the subject ap-

pearing after my name was "Problems of Vocational Adjustment." Within a couple of days then, I reorganized my material so that you might hear discussed what you are expecting to hear. I hope, however, that my fate will not be that of a certain young man who went away from home to attend college and in his first year did not make a very brilliant showing. When June and the time to return home came, he telegraphed the following message to his brother: "Failed in everything; prepare father." The answer which he received was, "Father prepared; prepare yourself."

A well-known psychologist, whose chief interest is in vocational adjustment, has said that every normal individual has intelligence enough to enable him to attain a degree of success in dozens, perhaps hundreds, of vocations.<sup>1</sup> Why, then, such anxiety on the part of parents, educators and social workers to help the child to select his life work? One can give without effort 15 or 20 reasons for this anxiety, and these reasons constitute the "problems" of vocational adjustment. Some of these problems have their origin in the psychology of childhood and adolescence, others in conditions of the economic world today. But one answer to this question illustrates so clearly the swiftness of the industrial and social changes that I am going to quote it in full.<sup>2</sup>

"We marvel at the completeness with which the industrial evolution remade the economic and social world. We rarely appreciate the relative swiftness of the movement. A picture of life in 1400 B. C. would not differ greatly from one in 1400 A. D. A moving picture of life from the dawn of recorded history to the present day would show slight change of action or type of actors until the very end of the seven thousand year period. Suppose we sat for seven hours and watched it unreel, a thousand year to the hour, a hundred and sixty-five years to the minute. For six hours and fifty-nine minutes we should see the foreground occupied by kings and military leaders, curiously alike in action. The dim background composed of common folks changes little. The wooden plow of Abraham's time differs little from that shown in Queen Elizabeth's. . . . Six hours and fifty-nine minutes of this, and then, in the last minute, the change! That last minute represents the period from the beginning of the industrial evolution to the present time. The resources of England which then sup-

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<sup>1</sup> Kitson, H. D., *The Psychology of Vocational Adjustment*, p. 118.

<sup>2</sup> Evans, O. D., *Educational Opportunities for Young Workers*, pp. 39, 40.



ported a population of five million now support fifty million. The United States grows from three million to more than a hundred million. Epoch making inventions appear by the hundreds. The practice of democratic government grows from an untried theory to an accomplished fact. The idea of universal public education in this country began less than a minute ago and is now in full swing. Personal initiative is freed, class barriers are weakened, the way to the top is opened on the basis of ability, not birth.

"Economic and social institutions multiply. We have division of labor, competition, monopoly, large-scale industry, cooperative enterprise, the wage system.

"All this in comparatively one minute, or the successive fractions of that minute. The speed is dazzling, the complexity is bewildering. No wonder if those about to release children from home life to entrance into this confusion of economic and social activity should hesitate, and decide upon the need for more maturity, more training, more guidance."

The problems of vocational adjustment have their root in psychological and economic factors. I might add sociological ones to include the changed conditions in the home, and educational ones to include the influence or lack of influence of the mental training of the child on his industrial life. I shall begin my discussion with those which are found in our economic organization, because, I think, that the discussion of the others will be clearer against such a background.

The first situation which we must face is the fact that though the number of occupations open to adult workers is great, those open to minor workers are comparatively few. The census of the United States groups gainful employment into nine classes—1, Agriculture, forestry, and animal husbandry; 2, Extraction of minerals; 3, Manufacturing and mechanical; 4, Transportation; 5, Trade; 6, Public Service; 7, Professional Service; 8, Domestic and personal service; 9, Clerical. If we add homemaking, as a vocation, this would make ten groups. But in these nine or ten fields of work there are said to be 2,500 to 5,000 occupations. As the child has ultimately to make his choice from them, the number in itself would be sufficient to bewilder him; but a further fact which makes the selection difficult is that many of these occupations are not open to young workers, either because of health or accident hazards, necessity for maturity of judgment, for physical strength, special training, or for many other reasons. Yet the

occupations which are open to these minors do not prepare in any way for the occupations which they hope to follow permanently. For example, a lad of 15 may desire to be a fire fighter in his native city. He can not join the fire force until he is 21; he must earn his own living meanwhile, though there is nothing which is open to him which will aid him to work toward his goal. If one did not know the haphazard fashion in which children usually proceed when they start to look for work it would seem strange that with so many occupations to choose from, there are some which are overcrowded. The reason is that the tendency of young workers is away from the trades and towards the professions. Hence the need arises to guide the child away from the overcrowded vocations, or at least to impress upon him how few are his chances of success in them.

The stability of an occupation is another phase important in the forecasting for success which it offers. Certain types are fast disappearing. There is not so great a demand for all-around carpenters as there was before buildings were erected by pouring them out of a trough of cement. We shall probably live to see paint not brushed, but sprayed onto structures. Milinery as a handicraft had faded steadily away. Women's hats are no longer made on wire frames by hand. The shapes are cut by machinery, blocked by machinery and trimmed in the same way. I know a certain Girl's Trade School whose skilled hat makers and trimmers are warned, when they apply at the wholesale houses for work, not to say that they have come from the trade school, as this is considered a drawback in the hat factory.

Another problem to be met is that of specialization of occupation within a given vocational field; this is most easily illustrated in the profession of medicine where we find now a separate class of physicians for every group of organs in the body; in the field of dentistry, physicians who do nothing but straighten, others who do nothing but extract teeth. A boy or girl who is thinking seriously about what he or she will do has to reckon, when he adds up the chances for success, with the possibility of being an unsuccessful general practitioner in a field of specialists. This is true not only of medicine, but also in merchandising where

we have all types of specialty shops, but here the chances of success for the specialty merchant may be fewer than those of the one who conducts a general or department store because the latter appeals to a larger public and by buying in quantities may save by buying more cheaply.

Another type of specialization which has to be considered by the young worker is that of specialization within a given locality. Examples of this are the manufacture of automobiles in Detroit, textiles in Lawrence, Mass., jewelry in Providence, R. I., collars in Troy, and gloves in Gloversville, N. Y. If a child goes to work at 14 years of age or earlier, especially if it is at the insistence of his parents, they will probably wish to have him near home and so he will enter an occupation regardless of his fitness or liking for it, and of its lack of opportunities of advancement for him. As this is true of industries concentrated in one town or city, so it is true of industries concentrated in one section of a large city.

A condition which makes the guidance of juveniles toward their life work difficult today is an oft-mentioned one—the mechanization of industry which has reduced the majority of occupations to monotonous unskilled jobs. The question, “What constitutes monotony?” will be answered differently by different persons, according to the mentality, physical health and objective in life. I knew a young man once, who shoveled coal in the summer vacation so that he could increase his muscle for school athletics. I have seen others feeding sheets of tin all day into a can-making machine, others turning jute sacks inside out in a cloud of dust at a terrific speed, or girls pasting labels on shoe boxes, packing crackers in boxes, and many others at occupations which nine out of ten observers would call tiresome and uninspiring, and which the children frankly say that they dislike. Surveys<sup>3</sup> of children in industry reveal that a large percent of child-employing occupations require little or no training. The Federal Report of 1910 on “Children in Industry” showed 98 percent of the children in industry to be in unskilled occupations. “The Massachusetts study of 1913 reported that the 14-year-old child enters

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<sup>3</sup> The following material follows closely. Evans, *op. cit.* Chap. 12.

unskilled industry and remains there. Eighty-nine percent were in low-grade industries, giving practically no training, or in completely unskilled occupations." A study made in Detroit in 1923 showed that for the jobs held by 745 boys, 15 and 16 years old, 18 percent required one day of training; 37 percent required one week, and 22 percent required one month. The figures on jobs held by 750 girls revealed a still lower type of work. Seventeen percent required one day, 53 percent one week, 22 percent one month. In the case of both boys and girls the average time of training was three days. A similar study of over 3,000 working boys and girls in Philadelphia in 1924 showed a like situation. If these occupations were merely introductory to more skilled ones we could encourage children to accept them; but we know that the maximum wage, and a small wage at that, is reached within five years, and as there is no further incentive for the worker his mental, physical and, perhaps, moral conditions deteriorates if he stays on at this same work. The problem, then, is to keep children out of them, of, if young workers must go into them, until they are old enough to do more responsible and skilled work; they, the workers, should be so directed and trained in part-time and continuation schools that they can step out of unskilled work at the first opportunity.

The problems of low wages, of long hours, of the health, accident and moral hazards—conditions which are usually plainly apparent wherever they exist—are well known, I think, to most of you and I hesitate to discuss them for that reason. A word or two on each will suffice. The desire of those who place minors in work is not that they will receive large wages, but that they will receive wages which are fair in proportion to the time and energy which they expend. In some types of work there is an immeasurable return to the children in the training which they receive. In others, there is a pretense at training which is worse than none at all and a pittance wage, 50 cents or a dollar a week. I have known young persons who have given themselves unthusiastically for an entire year or two to the latter type of work and have left it finally without increased knowledge, with decreased financial resources, and with suspicious and bitter feelings towards



employers. "Job analysis" has done and will do much more to dispel the halo of "skill and training" which is too often thrown around unskilled kinds of work by men interested in employing cheap help.

Another solution which has been proposed for the "dead-end" or "blind alley" occupations is to open up the alleys so that though they may be monotonous they will not be deadening. This "opening" could be made by the employment manager who would arrange a rotation of tasks for the young workers and in such order that as nearly as possible, each succeeding job would be an advance over the preceeding one. Just such an arrangement has been made by the Dennison Manufacturing Company in which a special effort has been made to transfer persons from one department to another to avoid dissatisfaction, discharge or voluntary departure. During the year 1915, 92 percent of the transfers of employees were successful, and there were only 13 cases of voluntary leaving out of a force of 2,300. In the same year, 40 percent of the transfers were to better positions. The company keeps in touch with educational opportunities of the locality open to workers, so that it may advise its employees concerning them.<sup>4</sup> We, who live in States which are vigilant in the matter of reasonable length of the working period and who believe in confining it for children to daylight hours, may forget that not all the States in our glorious country are persuaded of the baneful effects of long, unbroken hours of work on juvenile workers. The entire number of very young children who are gainfully employed for others than their own parents in rural communities is not large compared to the total number of minor workers in the entire land, but it is considerable. These children are found in the sugar-beet sections of the Southwest, in wheat and potato-raising regions of the North Central States, and in the tobacco and cotton-growing sections of the South and Southeast. Moreover, street trades of boys and girls are unregulated even in States which have excellent child-labor laws. I have seen boys selling papers who were so young that they still lisped out their

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<sup>4</sup> Brewer, J. M.: *The Vocational Guidance Movement*, pp. 118, 119.

wares. In these same States, too, only eternal vigilance prevents disregard by many employers of the laws limiting the hours of work for minors.

Occupations involving health hazards, such as dust, fumes, excessive heat, should not be omitted from the list of possibilities.

It is an established fact that minors are victims more often than adults in identical types of work. The Final Report of the United States Industrial Commission revealed the fact that boys under 16 years had twice as many accidents, and girls under 16 three times as many accidents as adults of their respective sexes. Illustrations of this fact might be multiplied many times.

Moral hazards to be guarded against are sometimes inherent in the work itself, sometimes are due to the associate work companions, and in the latter case may be removed. Certain kinds of work, due to the physical hardships or unskilled nature of it, attract only the "down-and-out" adults who are nearly always unfit associates for the novice worker. Moral breakdown among young persons in employment may be an indirect result, too, of their low wages, uninteresting work, long hours and overfatigue. Whatever the cause is, court records of juvenile delinquents show that an undue proportion of them come from the employed class. (New York City showed that four times as many delinquents came from working children as from school children.)

One aspect of the moral hazards threatening children in industry might be controlled by laws requiring attendance at part-time and continuation schools until the child is 18 years of age. In States where children receive a first permit only to work from the Bureau of Labor, they may leave their position and idle their time away in questionable company while waiting for "something to turn up." Under a continuation school law, they would return or be returned to school as soon as one job elapsed. And so an inclination to vagrancy might be nipped in its first budding.

Readjusting the ways in which children seek work will eliminate some of their industrial tragedies. The most common ways have been through the suggestion of a "pal," from "help wanted" cards in windows, advertisements in newspapers, by assistance of parents, or from random suggestions of teachers. The net result

of all of these is that the child follows the "trial and error" method of discovering his life work. He "falls" in a "process" because work and a wage is there, not because he has found something for which he is fitted and in which he is interested. Too frequently he "falls out" of it again, to find another in the same haphazard, blind fashion, until at last, after several wasted years, he reaches man's estate, a casual worker, still untrained and beginning to lose faith in himself as an efficient one. The instability of young workers is a noted fact. A survey made by the Bureau of Vocational Guidance of the Chicago Public Schools in 1916 showed the following facts concerning 1,082 boys between the ages of 14 and 16. None of them had been at work for over a year, and more than half had been at work for less than six months, yet, since entering employment they had made 1,240 changes of employment.

Still not all changing of positions is due to the instability of the child. He is the one to be laid off first in a seasonal industry; being untrained he makes more mistakes and tries his employer more than an older worker, and hence is in doubtful standing for, perhaps, his first year. Some employers, too, have a habit of keeping young or new workers at unskilled work until they feel competent and desire higher wages. Then they are dismissed and inexperienced help taken on. Their hiring and firing is on as sound a basis as the employment foreman whom Mr. Link describes: "On Mondays I turns down all the men with white collars, on Tuesdays all with blue eyes, on Wednesdays all with dark eyes. Red-headed men I never hire, and there do be days when I has a grouch and hires every tenth man."

The question of instability of the child introduces us to the psychological factors of vocational adjustment. Many long established ideas concerning vocational capacity are losing ground with modern educators. Children are no longer looked upon as representing one type of intelligence, one type of skill. That individual may have various interests, may have several capacities; in other words, that they have diversity of talents is admitted. Furthermore, intelligence quotients as the final criterion of ability are yielding to recognition that brains without sociability or common

sense are as much a handicap as an advantage. So we see social skills, manual skills, practicality, in the list of desirable qualities for a worker, mechanical or professional. As a cooperative temperament is important, so capacity for hard work often makes up for lack of brilliancy. Vocational counsellors are realizing, also, that many different kinds of occupations have similar requirements; for example, a man with much patience might make an excellent research chemist, or a good animal trainer. And so the effort which is expended now on job analysis, to learn what qualities, physical, mental, social and moral, one kind of work demands, will aid in solving problems of vocational adjustment.

Though in a character and ability record, the likes and dislikes of a child figure prominently, counsellors recognize that these may not be depended upon as safe guides toward the life work of children under 18 or at least 16 years of age. Abundant evidence exists of the change of interests of children after the age of 12 and again after the age of 16 or 18 years. One instance of this change is found in the answers which those under 16 give for liking certain kinds of work—"Because I have to wear nice clothes"; or, "I have Saturday afternoons off." We all know that in more sober years these reasons will have but little influence when weighed against the more pressing ones involved in keeping soul and body together.

This change of interest in child, adolescent and adult is used as an argument by both those who are opposed to and those who are in favor of prevocational training in the intermediate, that is, the seventh, eighth and ninth grades. Though trade training, or "finding courses," are proposed and are being experimented with in public school systems in elementary grades as a solution of the problems of vocational adjustment, it will probably be a long time before Catholic schools introduce it as an integral part of all parochial systems. We are prevented by the expense, for one reason, and the efficacy of prevocational courses as a solution for misfits in industry is not yet agreed to, even by some persons who are in the forefront of the vocational guidance movement. David Snedden, professor of education, Teachers College, Columbia University, in a book which has just come from the press, "What's



Wrong With American Education," says that wherever the claims that shopwork has special values for vocational guidance, "or as a kind of prevocational training capable later of a wide range of application in several handicraft pursuits—wherever these claims have been carefully scrutinized they seem largely to suffer decomposition."<sup>5</sup> . . . "In rare instances shopwork may function as prevocational training in slight degree. . . . Possibly 10 percent of the boys passing through these shops will in later years make some slight productive use of their achievements as handy men in homes."

Part-time and cooperative schools might be the better solution of the problem of how to prepare the child who must leave school at a tender age for work. That something must be done to retain the large numbers who drop out at the sixth grade for other than reasons of poverty is not to be disputed. These "drop-outs" represent from 50 to 75 percent of those who register in the first grade. Social workers meet them as children and as adults in every field of social deterioration and have the task of rehabilitating them. Hence they are interested in seeing the school retain them, but how this shall be done is for educators to determine.

The endorsement of a vocational guidance program in the schools, however, seems to me to belong to the scope of this paper, for valuable features of such a program can be introduced into a parochial school curriculum with but very little or no expense. A complete vocational guidance plan includes vocational and educational counseling, vocational training, placement of children in gainful employment, and follow-up and adjustment work after these children are placed. The single feature of this plan which we could adopt immediately would be the counseling feature. This could include occupational information given in talks by teachers and by business men and women, received through visits to places of industry, through investigations source and method of production of articles of common consumption, such as food, clothes, houses, and so on. Beginning as early as the third grade, the

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<sup>5</sup> Sneed, David. *What's Wrong With American Education*, pp. et. 358-361.

wide-awake teacher can make pointed applications from lessons in reading, writing, arithmetic, geography, music, history, to occupational or vocational opportunities which will start the little minds thinking along the line of life works.

It is a question worth considering, whether if organized vocational guidance were given in parochial schools, some of the vocations lost to the priesthood and religious life, might not be preserved. You are probably acquainted with—I know that I am—persons who have not followed the Divine prompting, either through timidity because of lack of encouragement, through contrariness from too zealous urging on the part of priest, or sister, or because of poverty in the home. In either of these cases the wise counsellor who detected, or to whom was revealed the desire of consecrated service would proceed tactfully and cooperate with the proper persons for the preservation of the precious inclination.

I have not discussed all of the problems of vocational adjustment. I have suggested that of the disappearance of apprenticeship in industry, but I have not touched upon the changed condition of the home. This is one which is familiar to all of you, and so I shall sum up my discussion by saying that the problems of vocational adjustment have their origin not only in occupational, i. e., industrial and commercial situations, but in educational and social conditions and in the psychological make-up, in the personality of the child; that the day of thinking that one person can be successful in only one line of work has gone by, and that hope for vocational adjustment is seen in the efforts to analyze occupations to learn what qualities of body, temperament and mind they require so that the worker who has these qualities may succeed in this place.

## A SURVEY OF THE EDUCATIONAL METHOD OF THREE CHILD CARING INSTITUTIONS

ELIZABETH T. SULLIVAN, PH. D., *Instructor and Lecturer,  
University of California, Extension Division,  
Los Angeles, Calif.*

During the year a survey has been made of the St. Vincent's Orphanage, Santa Barbara, the Home of the Good Shepherd, Los Angeles, and the Regina Coeli Preventorium in Burbank by means of standard intelligence and achievement tests as an aid to the development of their educational program. The tests used in making these surveys were as follows:

### 1. *St. Vincent's Orphanage:*

Terman Group Test of Mental Ability; Sixth, Seventh and Eighth Grades.

National Intelligence, Scale B, Form I; Fourth, Fifth and Sixth Grades.

Pintner-Cunningham Primary Mental Test; First, Second and Third Grades.

Detroit First Grade Intelligence Test; First Grade.

Detroit Word Recognition Test; First, Second and Third Grades.

Detroit Kindergarten Test; Kindergarten.

Kuhlmann Intelligence Test (for children under three years); Nursery Children.

Binet Simon Intelligence Scale, Stanford Revision; for individuals.

### 2. *Home of the Good Shepherd:*

Terman Group Test of Mental Ability.

Haggerty Intelligence Examination, Delta II.

Haggerty Intelligence Examination, Delta I (for the non-English speaking).

Holley Picture Completion Test for Primary Grades (for the non-English speaking).

Otis Self Administering Tests of Mental Ability.

Intermediate and Higher Examinations.

Binet-Simon Intelligence Scale, Stanford Revision, for individuals.

Pintner-Paterson Scale of Performance Tests (for the non-English speaking).

3. *Regina Coeli Preventorium*:

Detroit First Grade Intelligence Tests; First Grade.

Pintner-Cunningham, Primary Mental Test; First, Second and Third Grades.

Haggerty Intelligence Examination, Delta II; Fourth, Fifth, Sixth, Seventh and Eighth Grades.

Binet-Simon Intelligence Scale, Stanford Revision; for individuals.

Substitution Test (for rate of learning).

Tapping Test (for rate of movement).

Maze Test (for steadiness, accuracy and precision).

Cancellation of A's (for ability to detect small difference).

In each institution through the employment of these tests children were discovered who could work without difficulty in a grade above where they were placed, and others who could work with greater profit to themselves if they were placed a grade below their present classification.

At St. Vincent's Orphanage, Santa Barbara, a further study of the children was made under the direction of the Superior, Sister Vincent, to learn to what extent retardation as indicated by low scores made on the tests was due to language difficulty, early environmental conditions, emotional disorders, a slow reading rate, or to inaccurate reading. Unfavorable health conditions which frequently modify progress happily can be counted out here, for, perhaps, there is no child caring institution in the country where the health of the children is more carefully conserved.

A reclassification of the children was planned for and put into effect in reading and arithmetic as a beginning. It has been demonstrated that given a learning rate commensurate with native ability, normal children tend to progress naturally. This is especially true where instruction is begun at possible starting points for the child and directed along easy lines. It is not surprising



that after a month's time definite improvement was noticed in these children who had the advantage of working in these ability groups in reading and arithmetic. In connection with the efforts to develop skill, graphing of results of progress was used to advantage by each child. The mere calling attention to progress, however slight, seems to stimulate increased effort in the direction of progress.

In addition to reclassification in these ability groups for the purpose of developing skill in the essentials, attention was given to the building up of a curriculum around the native interests of the children—a curriculum through which the children could get first-hand knowledge fundamental to the comprehension of books they read.

The location of St. Vincent's Orphanage offers exceptional opportunity for the study of the natural sciences. The wild flowers and the insects found on the hills round about, the plant and animal life of the sea close by, the stones and soil formation of the plan on which Santa Barbara is located, the new oil find—all challenge the interest of the children, and information in abundance is coming from excursions into the surrounding territory taken as part of the school work.

Through the actual raising of flowers, vegetables and animals—chickens, rabbits, turkeys and birds—the children are extending their knowledge of plant and animal life, at the same time they are engaged in wholesome work in the open. Vegetable and flower shows have already added to the zest of school life. Well selected elementary books on botany, entomology, zoology, gardening and the raising of animals are eagerly consulted. It is not at all strange that the range of the children's information is being noticeably widened, their vocabulary is becoming enriched and their reading improved.

Every effort is being made to organize the school to meet the needs of the individual children. Those children who learn almost entirely through working with things will be given an opportunity to gain definite knowledge and achieve through objective education. The school is prepared to give this training through its art, weaving, domestic science, sewing and clay modeling. Much is being done through physical training calculated to develop and

strengthen coordinations between the senses and corresponding muscles. Through corrective physical training, postural defects and instability are gradually being removed from children who have these handicaps. A specially happy feature is the social games entered into freely by all the girls.

St. Vincent's Orphanage is a conspicuous example of a 24-hour school. The children are divided into four groups, according to ages, and are kept separate from one another except for school assemblies and parties. The school rooms, recreation rooms and dormitories are equipped to suit the size of the children. As they grow up they are promoted to departments where the chairs, tables, wash basins and lockers grow progressively higher. In these small groups individual needs can be recognized and a more thorough understanding arrived at. Remedies can be applied more effectively because the Sisters have the children for 24 hours of the day where all the factors are under control. the graded system, provided for in the building of the home, enables the children to step from one group to another, supplying the most effective aids for self-direction among competitors nearer their own abilities. In this way the older girls of the senior group do not dominate the junior group but each department has its own leaders. As the girls reach the senior group they make contacts with the city by attending school in Santa Barbara and meeting other girls who will be their friends in the community when they leave the institution.

At the Home of the Good Shepherd in Los Angeles, a similar grouping is being worked out in order to meet more effectively the individual needs of the girls who vary greatly in amount of schooling and extent of accomplishment. With the opening of the fall term the regular grade classification will give way to ability groups according to subject matter in accordance with well established procedure in Junior High and Senior High Schools. On entering the Home any girl can readily be placed in classes in arithmetic, history, geography and literature where it is possible for her to take hold. More progress may be made by these adolescent girls through gradation according to subject matter than is possible under the reg-

ular grade classification. Sewing, domestic science and weaving and commercial work are available subjects at the Home. Free participation in games and recreational reading is having its return in increasing contentment and appreciation.

Psychological examinations are given regularly at the Home of the Good Shepherd, the findings being in constant demand by the Sisters for effective educational handling of each individual case. For the past two years the Superior, Sister Mary of St. Francis de Sales, has been carrying on a study of these findings to learn to what extent they are modified by the length of time spent under the quieting influence of the Home. In a total of 46 cases, representing 114 comparisons of findings in retests varying in time from 2 to 18 months, the *median* variation ranges from 5 to 26 points and in all but 5 instances this variation is in a positive direction. This positive variation tends to increase with length of committment. Sister de Sales says: "All this convinces me justice is not being done either the children or their relatives with the short period of committment. Also if the tests are trustworthy, that, as I have always felt, the greater number of these poor children are victims of environment, and if placed upon a new and different plane when leaving us, with proper supervision, the greater number will do well. For many it would mean entire severance from families and homes. We are convinced, too, of the great necessity of a better follow-up system, and I am trying to plan out something. The cases we handle are so different in almost every aspect. This is a complicated matter and will require much thought."

A somewhat similar study is underway at the Regina Coeli Preventorium at Burbank, under the direction of the Superior Mother Cherubina of the Missionary Sisters of the Sacred Heart. In addition to the regular psychological examinations given for the purpose of more effective school placement, a study is being made in connection with the medical work done at Santa Rita Clinic where these children are examined before being placed at the Preventorium. The object of this study in the interest of science is to observe the effect, if any, on the intelligence levels of an improved state of health in these children recognized as pre-tubercular.

Complete physical re-examinations at regular periods are made by the medical staff of Santa Rita Clinic and by Dr. Marcia Patrick, tuberculosis specialist, of these children having the advantage of recognized health giving conditions for the pre-tubercular—Fresh air, increased diet, enforced rest, corrective physical training and sun baths. At the same time, tests of intelligence, motor ability, precision, accuracy and steadiness are given to determine if there be any relation between improved general health and intelligence rating. This is one of perhaps a dozen studies made in the United States for the same general purpose. Dr. Margaret Cobb Rogers of New York made such a study in connection with adenoids and tonsils. Dr. E. K. Strong, working then in connection with the Rockefeller Institute made a study with regard to the Hookworm Disease in the South. Dr. Kate Gordon of the University of California at Los Angeles studied the affect of malaria on intelligence ratings. The studies in progress at the Home of the Good Shepherd and at the Regina Coeli Preventorium will add to the list of experiments undertaken to test the validity of the claim that the intelligence quotients secured by psychological examinations remain constant.

The investigations going on in these two child-caring institutions in Los Angeles are well advanced but must be continued for many months before any definite report can be made of the results.

### SOME FUNDAMENTALS IN CHILD-CARING

REV. JAMES P. CRONIN, C. M., *Order of Vincentians, Los Angeles, Calif.*

I have not come prepared to make a speech. There is no particular subject assigned to me, but you can be quite certain that I am very deeply interested in all the works of charity, and in this particular kind of work of caring for children. Works that certainly are going to have a very great influence in the destiny of our country, and the destiny especially of our Holy Church. The children of the present day, as we know, are the ones who



will do most either for or against our Holy Church in the future, and the teaching Sisters who have the care of these children certainly have a great responsibility. Catholic Bureaus and other associations also have a great responsibility. We all realize the importance of souls, and we know that they are too important and too precious to be experimented with.

We want as far as possible to have certain principles guiding us, and in this matter we have the guidance of Holy Mother Church. This guidance is sure and certain, not the opinion of one who would call himself or herself a Psychologist, but the safe principles of our Holy Faith, as expressed in theology, and in the other branches of ecclesiastical doctrines and learnings.

Undoubtedly we have much to learn about children, and we have to praise what has been done for children by our devoted Sisterhood. Our Sisters in the past have accomplished wonderful works. They have labored earnestly for the salvation of souls, and the present condition of our institutions is due more perhaps to what has been done in the past than even what is being done now.

There are many things that we still have to learn, but we must go along certain paths. We must go along the paths of true doctrine, and we find always our Holy Mother Church guiding us. Perhaps much more is being done within the bosom of our Holy Church, but what is being done within must not be guided by the thoughts of those who have no conception of our infallible principles and truths. There is no one who is infallible, and there is no one who knows it all, and we have much to learn, and we must go along in this matter of child welfare in a way that leads to better Christianity. What we want above all is to help to save souls. We want more to help the children to attain heights of Christianity than what is called efficiency in the present day.

Many things are being done, and have been done, by Catholic lay-women and laymen, and they deserve great praise for what they have done. Many have denied themselves opportunity for personal advancement to help in the sanctification of souls. Many have devoted years of labor for the salvation of souls, and undoubtedly some now have a great reward in Heaven.

But while we must certainly approve of organization, still must learn to do our charitable works in as thorough a way as possible. We know in every organization there is a great deal of what is known as red tape, and sometimes even Catholic Organizations can develop this. We know that even our ideas of the present time may need further developments. There are many things that can be known only after making trials, only in years to come. We must be ready to change according to the principles of the times, and according to the principles verified by experience. There is nothing in the present day that perhaps can not be appreciated if we go about our progress in the sure way, not merely theorizing about children, but merely knowing children, not by setting down hard and fast rules they must all follow, but realizing conditions of children as they are personally. We must take all these things into account. Must take into account condition of times has a great deal to do with placing children in homes and keeping them there.

We know that in the present day there is not very much home life. Catholic homes are not by any means all that they should be, and that, according to experience of the past, placing of children in homes is something that must be done very carefully. There must be an organization to take care of it, unless children are to be placed where they will not be given opportunities to live according to the faith. Many people of present day would be glad to have the children, but certainly not for welfare of child.

Catholic organization has been placed in the hands of our Right Reverend Bishops, and there should be cooperation with the ecclesiastical authorities who are representatives of our Holy Mother Church. All this must be done in the homes. It can not be done forcibly perhaps, but must be done in such a way that organization will always as far as possible help those who are trying to take care of souls and not impede them. There are many mistakes that individuals may make. We all make mistakes, and we should know them. Therefore, in this matter of child welfare we must proceed slowly; must be carried along by fixed principles that Holy Church has certainly made plain to us. Must know that souls of children are all important things. The Sisters

who have devoted their lives to this work, lived with the children, have known children for many decades have much undoubtedly that they could say, and much undoubtedly that they would like to express. Much can be learned at Conferences. Much of intimate thoughts.

It is certainly a wonderful thing to see the zeal of Sisters and so many others who have given their lives to this work. It is one of the greatest evidences of the supernaturalness of our Holy Faith. Evidence that our Holy Church is the Church of Christ Himself. All here can feel very happy to be associated in this great work of Our Lord Himself. The work that He loves, the work that He suffered and died for. All here, therefore, must have the purpose of really helping, really cooperating instead of opposing in doing those things that will take the obstacles away rather than increasing them.

Every Sister who has devoted her life to her holy vocation, and given her time and her years and her labors knows that it is not an easy thing. It is surely happiness to know that at the end the reward will be great, but at the same time all should know and strive to make our work as efficient as possible. We, therefore, have great happiness in coming to a Convention like this, to hear views expressed, to hear principles upheld, and know that when our works are in the hands of those who are so devoted to the future they will be safe, and children will learn to know and love and serve God, and save their souls.

## PROTECTING ORPHANS IN THE FAR EAST

SISTER MARY PETER, *Sisters of Foreign Mission Orders*

Sisters, this is an opportunity we did not dream would be given us today.

Two of us were here this morning, and the papers and discussions on the admission and dismissal of children from child-caring institutions made me wonder what some of you would think of our particular problem of sending recent converts to the Faith, children of pagan or Buddhist Japanese parents back into a pagan home, after having been with us for two or three years,

or perhaps for a shorter period. I was going to put the question this morning after I got up my courage, but thought perhaps there was no one here who would have that problem.

We have here in the city an orphanage which accommodates, it is very tiny, about one hundred fifty girls, and about four hundred boys. We take both boys and girls, and our problem just now is the disposal of boys who have reached the ages of fourteen and fifteen. That is our problem, just now come to our attention, because boys have just now reached that age. We are fortunate in having in the city one of the Maryknoll Fathers who will help us place about four of these boys.

Just the same our problem remains, what are we going to do with them? Two or three of them are full orphans. We don't know what to do. I did not suppose you would know, because you do not have the problem. Would be glad to have your thoughts.

Besides the orphanage which takes care of boys and girls up to the age of fourteen or fifteen, we have quite a large parochial school, although we have no parish. We have back of us about six Catholic Japanese families, and one hundred fifty non-Catholic, many Buddhist, and some without any religion at all. After seven and one-half years' work with the Japanese, the cooperation is better than we dared hope for. One Father said that in all his years of work in Cleveland, which is a vast city with a fine church record, he said that in his experience with the one hundred fifty non-Catholic Japanese families, that the cooperation was better than his experience even in Cleveland.

We have a three-story school, put up and practically paid for by these non-Catholic pagan parents of Japanese children we take care of. I know most all you have no idea of the cooperation we have met with. Would like you to have the chance to do this work, and give you a little of the love of the people we are working with.

We have opened, within the last week, two houses in Honolulu. The Sisters reached there yesterday. The Sisters will work with the natives. We always keep in back of our heads that thought that we will work again with the Japanese and Koreans whom we have always worked with.



## PART IV

### CONFERENCE ORGANIZATION

#### *Business Meetings*

The first business meeting of the Conference was held Wednesday, September 7, at 11.15 A. M., Mr. James A. McMurry, of Boston, Vice-President of the Conference, presiding.

On behalf of the Executive Committee the Secretary reported that the Committee recommended the appointment of the following Committees:

#### *Committee on Catholic Settlement Work*

REV. DR. EDWARD R. MOORE, New York City, *Chairman*  
MISS MARY ALMA COTTER, Boston, Mass.  
SISTER MARY JAMES, Philadelphia, Pa.  
REV. THOMAS O'DWYER, Los Angeles, Calif.  
MISS HELEN PHELAN, Cleveland, Ohio

The Executive Committee recommended that the Chairman of the Committee on Catholic Settlement Work be authorized to add additional members to this Committee up to a maximum of ten.

#### *Committee on Summer Camps*

REV. DR. PAUL H. FURFEY, Washington, D. C., *Chairman*  
J. P. GLASER, Detroit, Mich.  
REV. EDWIN L. LEONARD, Baltimore, Md.  
REV. WM. H. MEEGAN, Buffalo, N. Y.  
REV. J. JEROME REDDY, Brooklyn, N. Y.

The Chairman was authorized to add additional members up to a maximum of ten.

#### *Committee on Prize Essay Contest*

THOMAS F. FARRELL, K. S. G., New York City, *Chairman*  
DR. EDWARD A. FITZPATRICK, Wilwaukee, Wis.  
SISTER MIRIAM TERESA, Portland, Oreg.

It was regularly moved and seconded that these recommenda-

tions of the Executive Committee be accepted by the Conference. The motion passed.

On behalf of the Committee on the Prize Essay Contest to be conducted under the auspices of the Conference, Mr. Farrell, Chairman, reported that the Committee had already held a number of meetings and had drawn up tentative plans for the contest. He stated that these plans would be printed in detail in an early issue of the *Catholic Charities Review*.

In accordance with the announcement in the June issue of the *Catholic Charities Review*, the proposal to change the constitution to provide for an Honorary President, was presented. On motion duly made and seconded, it was voted to lay the matter on the table for the present.

The Secretary read a telegram from Miss Katharine Lenroot, of the U. S. Children's Bureau, requesting the Conference to appoint a delegate to the Fifth Pan-American Child Congress, to be held in Havana, Cuba, December 8-13, 1927. It was voted that the Secretary should represent the Conference at this meeting. There being no further business the meeting adjourned.

The second business meeting of the Conference was held Thursday, September 8, at 11 A. M., Mr. Bernard J. Fagan, of New York, presided.

#### *Committee on Time and Place*

The Committee on Time and Place recommended that the Conference accept the invitation extended to it by Archbishop Gleemon, of St. Louis, to hold its next annual meeting in that city, and that the Conference open its meeting on the Sunday immediately following the annual meeting of the Bishops, to be held in Washington, September, 1928.

Signed by,

REV. R. MARCELLUS WAGNER, Cincinnati, *Chairman*,

REV. JOHN J. BUTLER, St. Louis, Mo.

JAMES F. KENNEDY, Chicago, Ill.

MISS TERESA R. O'DONOHUE, New York City

MRS. EDWARD A. SKAE, Detroit, Mich.

On motion, the report of the Committee on Time and Place was **unanimously accepted**.

## RESOLUTIONS FOR 1927

Rev. Edwin L. Leonard, of Baltimore, for the Committee on Resolutions, submitted the following report:

1. The Thirteenth National Conference of Catholic Charities, assembled in convention, expresses to our Holy Father, Pius XI, its continuing and undying loyalty, and offers its thanks and appreciation for His Blessing.

2. The National Conference of Catholic Charities desires to thank the Right Reverend John J. Cantwell, D. D., Bishop of Los Angeles, and his able Vicar-General, Monsignor John Cawley, for their very efficient leadership of the Los Angeles meeting of the Conference.

3. To the City Council of Los Angeles, we wish to express our sincere thanks for the beautiful decorations placed along the streets in honor of our coming.

4. To the Right Reverend Thomas J. Shahan, D. D., Rector of the Catholic University and President of the National Conference of Catholic Charities, we are deeply grateful for his continued interest and wonderful kindness.

5. To the Most Reverend Archbishops Edward J. Hanna, D. D., Archbishop of San Francisco, and Edward D. Howard, D. D., Archbishop of Oregon City, and Rt. Rev. Francis C. Kelly, Bishop of Oklahoma, and Rt. Rev. J. Henry Tihen, D. D., Bishop of Denver, we express our sincere thanks for their scholarly addresses.

6. To the other members of the Hierarchy present, Rt. Rev. Patrick J. Keane, Bishop of Sacramento; Rt. Rev. Bishop Heelan, of Sioux City, Iowa; Rt. Rev. John J. Mitty, of Salt Lake City; Rt. Rev. John Maiztegui, Bishop of Panama, and Rt. Rev. Joseph Echeverri, of Mexico, we wish to express our sincere thanks for the encouragement given to us by their presence.

7. The Faculty of the Loyola University is to be commended for their kindness in granting the use of the Stadium for the wonderful gathering on Sunday evening.

8. For the whole-hearted cooperation of both the Secular and Catholic press, not only in Los Angeles, but throughout the country, we wish to express our sincere and hearty appreciation.

9. To Rev. Dr. Wm. E. Corr, Executive Secretary of the Los Angeles meeting, and his efficient committees, we owe our heartfelt gratitude.

10. To the able Director of Charities of the Diocese of Los Angeles, Rev. Thomas O'Dwyer, and his assistant, Rev. James Dolan, we owe much for the success of this meeting.

11. We wish in a special way to thank the good Sisters, many of whom came from a great distance, for the wonderful spirit they have shown during the meeting.

12. To the members of the Prize Essay Committee, who so willingly undertook the burden of raising funds for the prizes, we are deeply grateful.

13. To Father Butler, we tender our sincere gratitude for the invitation to St. Louis next year.

14. Last, but not least, the members of the Conference wish to express their sincere thanks and appreciation for the untiring zeal and intelligent direction displayed on all sides by our beloved Secretary of the Conference, Rev. Dr. John O'Grady.

Signed by,

REV. EDWIN L. LEONARD, Baltimore, *Chairman*  
RT. REV. MSGR. FRANCIS J. O'HARA, Brooklyn, N. Y.  
DR. MAUD LOEBER, New Orleans  
MR. JAMES W. McLAUGHLIN  
MISS KATE DESMOND

On motion, the report of the Committee was unanimously adopted.

### ORGANIZATION FOR 1928

Rev. William H. Meegan, of Buffalo, N. Y., submitted the following report for the Committee on Organization:

#### *President*

RIGHT REV. THOMAS J. SHAHAN, D. D., *Rector of the Catholic University, Washington, D. C.*

#### *Vice Presidents*

IGOE, HON. WM., St. Louis, Mo.  
LEWIS, FRANCIS J., K. S. G., Chicago, Ill.  
McMURRAY, JAMES A., K. H. S., Boston, Mass.  
MURPHY, JAMES, Detroit, Mich.  
NELLIGAN, JOHN J., Baltimore, Md.



*Secretary*

REV. DR. JOHN O'GRADY, Washington, D. C.

*Assistant Secretaries*

REV. DR. WM. E. CORR, Los Angeles, Calif.

REV. WM. H. MEEGAN, Buffalo, N. Y.

*Treasurer*

THOMAS F. FARRELL, K. S. G., New York City

*Executive Committee*

**Chairman**, RT. REV. THOMAS J. SHAHAN, D. D., Washington, D. C.

**Secretary**, REV. DR. JOHN O'GRADY, Washington, D. C.

BUTLER, REV. JOHN J., St. Louis, Mo.

CARR, REV. J. C., Buffalo, N. Y.

CUMMINGS, REV. WM. A., Chicago, Ill.

FARLEY, RICHARD, Brooklyn, N. Y.

FARRELL, THOMAS F., K. S. G., New York City

FLANNERY, J. ROGERS, Pittsburgh, Pa.

KEEGAN, REV. ROBERT F., New York City

KERBY, REV. DR. WM. J., Washington, D. C.

LEONARD, REV. EDWIN L., Baltimore, Md.

O'CONOR, REV. GEORGE P., Boston, Mass.

O'DONOHUE, MISS TERESA R., New York City

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MISS KATE DESMOND

On motion, the report was unanimously adopted.

Rev. William H. Meegan, for the Committee on Organization, offered the following amendment to the Constitution:

That Section II, Article IV, be amended to read as follows:

"Each Topic Committee shall consist of the Chairman, a Vice-Chairman and twelve members, six of whom shall be elected to serve for two years and six members to serve one year."

On motion, the resolution was accepted and referred to the Executive Committee. This resolution is to reduce the Topic Committee from twenty-four to twelve members.

Rev. Dr. John O'Grady, Secretary of the Conference, announced that 2,850 delegates had registered at this Conference.

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

STATEMENT OF RECEIPTS AND DISBURSEMENTS

For Year ending December 31, 1927

*Receipts*

Memberships .....	\$11,747.10
Sales and miscellaneous receipts.....	181.24
Directory sales .....	6.33
Interest .....	332.54
Contributions .....	2,350.00
<hr/>	
Total receipts .....	\$14,617.21
Cash on hand January 1, 1927.....	10,377.70
<hr/>	
	\$24,994.91

*Disbursements*

Printing .....	\$2,801.47
Salaries .....	4,537.03
Postage .....	545.42
Traveling .....	357.45
Miscellaneous .....	252.24
Office supplies .....	52.45

Telegrams and telephone.....	309.72
Rebate .....	1,216.45
Rent .....	1,536.00
Conference expenses .....	685.20
<hr/>	
Total expenses .....	\$12,293.43
Cash balance December 31, 1927.....	12,701.48
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	\$24,994.91

Respectfully submitted,

THOMAS F. FARRELL, K. S. G., *Treasurer.*

Audited and found correct. The books of the National Conference of Catholic Charities are in agreement with the above statement. The estimated cost of printing and editing the proceedings of the Los Angeles meeting is \$3,000.00.

JOHN B. PAYNE, C. P. A.

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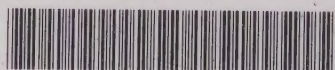






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